The University of Chicago

History of the Sunday School Movement in the Methodist Episcopal Church

A DISSERTATION

SUBMITTED TO THE FACULTY

OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

DEPARTMENT OF RELIGIOUS EDUCATION

IN THE

GRADUATE DIVINITY SCHOOL

BY

ADDIE GRACE WARDLE

Univ. Chicago 1918

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BY

ADDIE GRACE WARDLE

THE METHODIST BOOK CONCERN

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1918

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DEDICATED
TO THE HEARTENING MEMORY
OF A MOTHER'S FAITH AND DEVOTION
MARTHA SINGLETON WARDLE
1842–1897
FAITHFUL TO THE SUNDAY SCHOOL
OF THE WESLEYAN CHURCH IN ENGLAND
AND
OF THE METHODIST EPISCOPAL CHURCH IN AMERICA

Note

In the assembling of material, quotations from original sources have been employed as the most desirable method of portraying historic events accurately. In the use of these quotations the original source has been followed in spelling, punctuation, etc., as far as possible.

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CHAPTER I

ENGLISH ANTECEDENTS OF THE AMERICAN METHODIST SUNDAY SCHOOL MOVEMENT

§ 1. Early Methodism and Its Relation to Religious Education

Methodism was born in a university atmosphere and among university men. How fitting and inevitable that the church of the Wesleys, organized by that choice company of Oxford (University) students, should be found always with an *educational program!* But the movement was a reaction against infidelity and formalism in behalf of faith and a personal, conscious relationship with God. How fitting and inevitable that Methodism should be found always with an *evangelistic program!* And, furthermore, that little group formulated a *social program,* a ministry to the poor, the sick, and the imprisoned. Could there have been a better combination of ideals as a soil in which to develop that beautiful, sturdy plant, the Sunday school, that had in the centuries sought many lands for its growth to perish always at last from a hostile climate?

It was in 1738, a little less than fifty years before Robert Raikes began his Sunday school in Gloucester, England, that a prayer and Bible-study meeting became the Wesleyan Church of England. These fifty years—what busy years they were in the tilling of the soil in which to plant the new seed that was to be disseminated so widely through the Gloucester Journal, owned and edited by the time-honored Gloucester philanthropist, and through the Arminian Magazine, begun and edited by John Wesley, the founder of Methodism!

"Lady Huntingdon, the Wesleys, and their early associates were of the excellent of the land. They set for themselves the task of raising the English people to a footing in religion and

intelligence like their own. It was not long, and could not be, before these men of the university should begin the work of education." [1] Soon there was Kingswood School that boasted later an Adam Clarke as its pupil; then came the Leeds School, and the Newcastle Orphan House with its forty children under a master and mistress; and not of least moment the school of sixty in John Wesley's own house in London, where the poor came without pay and with clothing provided when necessary.[2] In all these institutional efforts religion formed a prominent part of the education.

A second feature of the preparation for the Sunday school movement was the emphasis upon the duties of the pastor as a religious instructor. In the year 1748 the Conference passed the following:

Q. 9. Might not the children in every place be formed into a little Society?

A. Let the Preachers try by meeting them apart, and giving them suitable exhortations.[3]

In the Minutes, of 1766, the more detailed and definite instructions are given.

Family religion is shamefully wanting, and in almost every branch.

And the Methodists in general will be little better till we take quite another course with them. For what avails public preaching *alone,* though we could preach like angels?

I heard Dr. Lupton say: "My father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his deathbed, asked him, 'Thomas, where do you think your soul will go?' 'Soul! Soul!' said Thomas. 'Yes; do you not know what your soul is?' 'Ay, surely,' said he; 'why, it is a little bone in the back, that lives longer than the rest of the body.' So much Thomas had learned by often hearing

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[1] Hyde, A. B.: The Story of Methodism.

[2] For a comparison of Charity Schools, Schools of Industry and Sunday Schools, See Œconomy of Charity, Mrs. Trimmer, 1801.

[3] Minutes of the Methodist Conferences, vol. i, 1744-1798, published by John Mason, London, p. 43, year 1748.

sermons, yea, and exceeding good sermons, for forty years." We must instruct them *from house to house;* till this is done, and that in good earnest, the Methodists will be little better than other people.

Then there are subjoined quotations on visiting from house to house from Baxter's Gildas Salvianus or The Reformed Pastor, as it was later styled. Wesley follows in general his suggestions, but introduces the new features of instructing children.[4]

1. Every Preacher take an exact catalogue of those in Society, from one end of each town to the other. 2. Go to each house, and give, with suitable exhortation and direction, the "Instructions for Children." 3. Be sure to deal gently with them, and take off all discouragements as effectually as you can. See that the children get these by heart. Advise the grown persons to see that they understand them. And enlarge upon and apply every sentence as closely as you can. And let your dealing with those you begin with be so gentle, winning, and convincing, that the report of it may move others to desire your coming. True, it is far easier to preach a good sermon than to instruct the ignorant in the principles of religion. And, as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher: "Great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider, that the laying the foundation skillfully, as it is the matter of greatest importance in the whole building, so it is the very masterpiece of the wisest builder: 'According to the grace of God which is given unto me as a wise master builder, I have laid the foundation,' saith the great Apostle. And let the wisest of us all try, whenever we please, we shall find that to lay this groundwork rightly, to make an ignorant man understand the grounds of religion, will put us to the trial of all our skill."

Perhaps in doing this, it may be well,

1. After a few loving words spoken to all in the house, to take each person single into another room, where you may deal closely with them, about their sin, and misery, and duty.

. . . . . .

[4]Note especially Chap. III, Sec. ii, Arts. 1-3, Fifth Edition, London. (Religious Tract Society, 1829.)

2. Hear what the children have learned by heart.

Questions from three to ten, inclusive, have to do with the catechising of the individuals in the home relative to sin, repentance and conversion, suggesting the questions and answers for the conversation.

11. Before you leave them, engage the head of each family to call all his family every Sunday, before they go to bed, and hear what they can rehearse; and so continue till they have learned all the "Instructions" perfectly. And afterward take care that they do not forget what they have learned.

At the close of Wesley's exhortations, he concludes:

The sum is: Go into *every house* in course, and teach *every one* therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to this, there must be line upon line, precept upon precept. I remember to have heard my father asking my mother, "How could you have the patience to tell that blockhead the same thing twenty times over?" She answered, "Why, if I had told him but nineteen times, I should have lost all my labor." What patience indeed, what love, what knowledge is requisite for this! Q. In what method should we instruct them? A. Read, explain, enforce,

1. The rules of the Society.
2. Instructions for Children.
3. The fourth volume of Sermons.
4. Philip Henry's Method of Family Prayer.

Over and above: Wherever there are ten children in a Society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

"But I have no gift for this." Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it; particularly study the children's Tracts.[5]

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[5]Minutes of the Methodist Conferences, vol. i, 1744-1798, published by John Mason, London, pp. 63-69, year 1766.

The origin in Methodism of these classes dates back to Wesley's own experiences. In 1735, as a missionary in Georgia, Wesley taught the children of Savannah on Sunday. In order to encourage the children who were too poor to have shoes to come he went to the meetings barefoot himself. Later he visited Count Zinzendorf at Herrnhut and learned of his more successful instruction of children and adults in classes not exceeding ten persons. These "classes" Zinzendorf had instituted after the revival among the children in 1727. Over each class a teacher was placed and the instruction was religious. This plan Wesley adopted for his new church.[6]

For nearly thirty years before the Gloucester Sunday School Movement Wesley had been in the habit of meeting the children in various places and giving them direct religious instruction. The following are extracts from his Journal:

Sunday, 11 [April, 1756].—I met about a hundred children, who are catechized publicly twice a week. Thomas Walsh began this some months ago; and the fruit of it appears already. What a pity that all our preachers in every place have not the zeal and wisdom to follow his example!

Sunday, 30 [August, 1758].—I began meeting the children in the afternoon, though with little hopes of doing them good. But I had not spoke long on our natural state before many of them were in tears, and five or six so affected that they could not refrain from crying aloud to God. When I began to pray their cries increased, so that my voice was soon lost. I have seen no such work among children for eighteen or nineteen years.

Saturday, 30 [May, 1772].—I met a company of the most lively children that I have seen for several years. One of them repeated her hymn with such propriety, that I did not observe one accent misplaced. Fair blossoms! And if they be duly attended, there may be good fruit!

Gatherings on Sunday for the purpose of religious instruction were even a more direct preparation of Methodism for the Sunday School of 1780.

The first illustration comes from the inner life of the Wesley

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[6]Annual Report, for 1888, p. 10.

family of nineteen children. It would be difficult to estimate the influence of these early experiences upon the life and attitude of John Wesley when he faced the question of religious education in the churches he was organizing.

As their circumstances were narrow and confined, the education of their progeny fell particularly upon themselves; and especially on Mrs. Wesley, who seems to have possessed every qualification requisite for either a public or private teacher.[7]

During her husband's absence [1711-1712] Mrs. Wesley felt it her duty to pay more particular attention to her children, especially on the Lord's Day in the evening, as there was then no service in the afternoon at the Church. She read *prayers* to them, and also a *sermon,* and conversed with them on religious and devotional subjects. Some neighbors happening to come in during these exercises, being permitted to stay, were so pleased and profited as to desire permission to come again. This was granted; a good report of the meeting became general; many requested leave to attend; and the house was soon filled, more than two hundred at last attending; and many were obliged to go away for want of room.[8]

Hannah Ball, of Wycombe, opened in 1769 a Sunday school for the training of children in the Scripture. In a letter to Wesley dated 1770 she gives the following description:

The children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor among them, earnestly desiring to promote the interest of the Church of Christ.[9]

§ 2. Methodism and the Raikes Movement

These are not isolated but representative examples, and in only one denomination, of the many efforts during the half century prior to Robert Raikes's experiment. Well has it been said, "Raikes is the father of the Sunday school, not as its inventor, still less as its maker or perfector, but as its prophet." [10] For

[7]Clarke, Adam: Wesley Family (1823), p. 256, publishers J. & T. Clarke.
[8]Ibid., p. 328.
[9]Tyerman, L.: Life and Times of John Wesley (1872), vol. ii, p. 534. See Ball's Memoirs for the letter.
[10]Cope, H. F.: The Evolution of the Sunday School, pp. 50, 51.

three years Raikes did not make public his plan of education, the rather testing it, but November 3, 1783, he mentioned it in the Gloucester Journal, and later gave a full description of the undertaking.[11]

The incident that led to the beginning of the first Sunday school under Robert Raikes relates itself to Methodist history. It was Sophia Cooke, later the wife of the "Demosthenes of Methodism," the Rev. Samuel Bradburn, one of Wesley's most noted preachers, who first suggested the idea of a Sunday school to Robert Raikes, assisted in its first organization, marched with him at the head of the scholars when they were taken to the parish church, "and was one of his most effective teachers." The Methodist Magazine of 1834 prints this obituary:

Recent Deaths

March 17th. At Islington, in the London North Circuit, Mrs. Sophia Bradburn, widow of the late Rev. Samuel Bradburn, aged seventy-five years.

She was a native of Gloucester; and in the eighteenth year of her age was brought to the enjoyment of the pardoning mercy and renewing grace of God, when she immediately united herself to the Methodist Society, of which she continued an exemplary member to the end of her life. It is stated, on good authority that she first suggested to Mr. Raikes, with whom she was personally acquainted, the plan of Sunday school instruction. Commiserating the case of a large number of ragged children, whom he saw in the streets, he said to Miss Cooke (for that was her maiden name) "What shall we do for these poor, neglected children?" And she answered, "Let us teach them to read and take them to church." The suggestion was adopted; and Mr. Raikes and Miss Cooke conducted the first company of Sunday scholars to the church, exposed to public laughter as they passed along the street with their unpromising charge.[12]

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[11]For full description see The Origin of Sunday School, Methodist Magazine (London), August, 1817.

[12]Methodist Magazine (London), 1834, p. 319. See also biographical facts given by her nephew, Mr. Charles Cooke, surgeon, related in Robert Raikes, the Man and His Work, by J. Henry Harris, pp. 143ff.

Methodism gained its largest foothold among the common people, the class for which the Sunday school did its best and most extensive work. John Wesley gave all his time to the work of the church as its head and director, gaining thereby an opportunity larger than that Robert Raikes had to extend the Sunday school movement. Besides this unparalleled advantage, Wesley was editing the Arminian Magazine, that earliest periodical of its class in the Protestant world. It had already gained some prestige since its first volume in 1778. In this magazine, January, 1785,[13] Wesley printed an account of Raikes's school in a letter written by Raikes himself, under the caption "An Account of the Sunday-Charity Schools, lately begun in various Parts of England."[14] But John Wesley had little need of urging the Methodists by printed page to engage in this excellent work. His superintendent's duties took him from society to society, where he came into direct contact with all activities of the churches and could encourage and urge on the work among children. Hence Wesley's Journal gives us the best information upon the early Wesleyan Sunday school progress. It is to be remembered in this connection that John Wesley, and even more his brother, Charles Wesley, were prolific hymn writers. The great prominence given to singing in the Wesleyan Sunday schools is very manifest. Wesley's first notice of this new institution was in July, 1784, when he writes:

Sunday, 18.—I preached, morning and afternoon, in Bingley church, but it would not near contain the congregation. Before service I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So, many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a

[13]Arminian Magazine, vol. viii, p. 41. (Called Methodist Magazine beginning with 1798.)

[14]"By the close of 1786, it is conjectured not less than 250,000 children were every Sunday receiving instruction" (J. A. James, The Sunday School Teacher's Guide, p. 16).

deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?

From this time on to the end of Wesley's ministry in 1790 his Journal makes frequent mention of the Sunday school.

April 16 [1786].—(Being Easter Day) I crossed over to Warrington, where, having read prayers, preached, and administered the Lord's Supper, I hastened back to Bolton. The house was crowded the more, because of five hundred and fifty children, who are taught in our Sunday schools: such an army of them got about me when I came out of the chapel that I could scarcely disengage myself from them.

Friday, 27 [July, 1787].—We went on to Bolton. Here are eight hundred poor children taught in our Sunday schools, by about eighty masters, who receive no pay but what they are to receive from their Great Master. About a hundred of them (part boys and part girls) are taught to sing; and they sung so true, that, all singing together, there seemed to be but one voice. The house was thoroughly filled, while I explained and applied the first commandment. What is all morality or religion without this? A mere castle in the air. In the evening, many of the children still hovering round the house, I desired forty or fifty to come in and sing, "Vital spark of heavenly flame." Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equalled in the king's chapel.

Friday, 18 [April, 1788].—Notice having been given at Wigan of my preaching a sermon for the Sunday schools, the people flocked from all quarters in such a manner as never was seen before. I spoke with all possible plainness.

Saturday, 19 [April, 1788].—We went on to Bolton, where I preached in the evening. . . . There is not such a set of singers in any of the Methodist congregations in the three kingdoms. There cannot be, for we have near a hundred such trebles, boys and girls, selected out of our Sunday schools, and accurately taught, as are not found together in any chapel, cathedral, or music room within the four seas. Besides, the spirit with which they all sing, and the beauty of many of them, so suits the melody, that I defy any to exceed it; except the singing of angels in our Father's house.

Sunday, 20 [April, 1788].—About three I met between nine hundred and a thousand of the children belonging to our Sun-

day schools. I never saw such a sight before. They were all exactly clean, as well as plain, in their apparel. All were serious and well behaved. Many, both boys and girls, had as beautiful faces as, I believe, England or Europe can afford. When they all sung together, and none of them out of tune, the melody was beyond that of any theater; and, what is best of all, many of them truly fear God, and some rejoice in his salvation. These are a pattern to all the town. Their usual diversion is to visit the poor that are sick (sometimes six or eight, or ten together) to exhort, comfort, and pray with them. Frequently ten or more of them get together to sing and pray for themselves; sometimes thirty or forty; and are so earnestly engaged, alternately singing, praying, and crying, that they know not how to part.

Tuesday, 8 [June, 1790, at Newcastle].—In the evening I preached to the children of our Sunday School, six or seven hundred of whom were present. N. B., None of our masters or mistresses teach for pay: they seek a reward that man cannot give.

Sunday, 13 [June, 1790].—In the morning I preached a charity sermon in Monkwearmouth church, for the Sunday school; which has already cleared the streets of all the children that used to play there on a Sunday from morning to evening.

Tuesday, 19 [October, 1790, at Lynn].—In the evening all the clergymen in the town, except one who was lame, were present at the preaching. They are all prejudiced in favor of the Methodists; as, indeed, are most of the townsmen; who give a fair proof by contributing so much to our Sunday schools; so that there is near twenty pounds in hand.

Two letters written by Wesley in the last years of his life are of note here. One of these was to Duncan Wright at Bolton, dated from London, January 9, 1788. He wrote:

You send me a comfortable account of the work of God in your circuit. I cannot doubt but a blessing redounds to you all for the sake of the poor children. I verily think these Sunday schools are one of the noblest specimens of charity which have been set on foot in England since the time of William the Conqueror.[15]

An even later testimony is a letter to the Rev. Charles Atmore from Madeley March 24, 1790. It read:

[15]Tyerman, L.: Life and Times of John Wesley, vol. iii, p. 522.

I am glad you have set up Sunday schools at Newcastle. This is one of the best institutions which have been seen in Europe for some centuries, and will do more and more good, provided the Teachers and Inspectors do their duty. Nothing can prevent the success of this blessed work, but the neglect of the instruments. Therefore be sure to watch over them with all care, that they may not grow weary of well doing.[16]

When Wesley paid his last visit to Newcastle he preached from Psa. 34. 11 to the children of the Sunday school. "It was calculated to profit both them and persons of riper years. The sermon was literally composed and delivered in words of not more than two syllables." [17] Of Mr. Wesley it was said that he always had a smile and a kind word for the children, "and his manner was to place his hands on their heads and give them his heavenly benediction."

It is seen from Wesley's entries in his Journal, as well as from his correspondence, that two schools stand out prominently as largest in numbers and of exemplary success, those of Bolton and Newcastle. In the Arminian Magazine for September, 1788,[18] there is the following detailed description of the Bolton Sunday School:

In the Methodist Sunday school at Bolton le Moors there are about eight hundred scholars, forty masters, and nearly as many assistants of one kind or other. All that are employed in this school (whatever their offices are) offer their services willingly, without any pecuniary fee or reward. Every man stands close to his station, and enters into the spirit of his work, with an intention to do all the good in his power to the children under his care. The masters love the children, and delight to instruct them; the children love their masters, and cheerfully receive instruction. It is about two years since they first began the school in our large convenient Chapel: and the great good attending the undertaking, appears more and more daily: not only in Bolton, but in the

[16]Pardee, R. G.: John Wesley and Sunday Schools, Sunday School Journal, October, 1868, vol. i, pp. 1, 2. Quoting from the London Sunday School Teachers' Magazine of 1845. See Methodist Magazine (London), 1846, p. 564.

[17]Ibid.

[18]Arminian Magazine (London), vol. xi, 1788, pp. 489, 490.

adjacent places from whence children come constantly to the school, and others who live in the country several miles off.

Many of the poor children about Bolton have been greatly neglected in their education, and were almost a proverb for wickedness, especially Sabbath-breaking: which crime is often the forerunner of the worst of evils.

But we see at present the prospect of a glorious reformation. Among many who attend at our place there is already a great change in their manners, morals, and learning. They are taught to read and write by persons who are very well qualified for the work. Many of the children can read well in the Bible, and write a tolerable hand; so that they are qualified for any common business. Their natural rusticity is also greatly worn off, and their behavior is modest and decent. About one hundred are taught to sing the praises of God; in which they have made great proficiency, to the admiration of those who hear them.

But what is better than all the rest, the principles of religion are instilled into their minds. The masters endeavor to impress them with the fear of God; and by that to make all vice and wickedness hateful to them; and urge them to obedience by the precepts and motives of the gospel. Each class is spoken to separately every Sunday, on the nature of religion, and are taught their duty to God, their neighbor and themselves, when the instructions are enforced by serious counsels, and solemn prayers.

Some of the other leaders in this movement are worthy of special mention. Conspicuous among them was the Rev. John Fletcher. "For many years," says Mrs. Fletcher, in a letter to her brother-in-law, printed in 1786, "he had felt with the deepest sensibility the disconsolate condition of poor, uninstructed children, and some years ago began a school which he taught every day; but lately hearing of the Sunday schools, he thought much upon them, and then set about the work. Three hundred children were soon collected, which he took every opportunity of instructing till the very last Thursday before his illness." [19] "He wrote a paper entitled 'The Advantages Likely to Arise from Sunday Schools.' He contemplated writing various little tracts for the

[19] A Letter on the Death of the Rev. John Fletcher, quoted in Methodist Magazine (London), May, 1840, pp. 561, 562. See Wesley's Life of Fletcher, quoted in Annual Report for 1846, p. 100.

use of Sunday schools; but he was called to his eternal home in August, 1785, before this work was effected." [20]

John Lancaster in 1785 founded and conducted the London Road Wesleyan Sunday School in a cellar in Manchester. It was soon after removed to a room built especially for its accommodation.[21]

August, 1784, Wesley's old friend, Cornelius Bayley, who had been for ten years one of the masters of Kingswood school, but now an ordained minister in Manchester, published an "Address to the Public on Sunday Schools," in which he gave an account of the schools in Leeds and urged Manchester to follow the example. The address had a powerful effect and the magistrates patronized his scheme. He "became one of the chief, though not only instruments, of establishing Sunday schools in Manchester and its neighborhood." [22]

The Rev. Richard Rodda, one of Wesley's preachers and a deep friend of the new institution,[23] records that in 1786 he, with the leading members of the Methodist society, formed a Sunday school in Chester and soon had nearly seven hundred children "under regular masters who taught the children gratis, having nothing in view but the good of the rising generation." [24] Wesley wrote to him in January, 1787: "I am glad you have taken in hand that blessed work of setting up Sunday schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them." [25]

"Sunday schools were introduced into the metropolis by the Calvinistic Methodist, Rowland Hill, in 1786." [26]

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[20]Thomas Marriott: Sunday Schools, Methodist Magazine (London), 1846, p. 562.

[21]Tyerman, L.: Life and Times of John Wesley, vol. iii, p. 416.

[22]Ibid.

[23]He was the chief agent in establishing the Sunday school in Burslem in 1796 that numbered 681 two years later. Methodist Magazine (London), 1846, footnote, p. 563.

[24]Methodist Magazine (London), 1846, p. 562.

[25]Ibid.

[26]Stevens, Abel: History of Methodism, vol. ii, p. 485.

William Marriott was one of the early Methodist leaders in the Sunday school movement.

At the age of twenty-one he devoted all his spare time to the promotion of Sunday schools, and built the first that was erected in London, chiefly at his own cost, at Friar's Mount, Bethel Green, on the top of which he placed the bell which he had bought from the old Foundry at Moorfields.[27]

As a London Sunday school superintendent he had charge of between six and seven hundred scholars. He was one of the founders of the Sunday School Union and compiled the Scripture Reading Lessons published by them, being also the first to prepare and publish text books for every day in the year. His "Plan for the Regulation of Sunday Schools" proved very satisfactory and was widely circulated. In 1805 he commenced the publication of The Youth's Magazine, aided by two of his friends, said to be "the parent of all the religious periodicals for young people." He was the principal editor of this magazine for ten years.[28]

In 1805 a prominent Wesleyan minister preached before the Sunday School Union in London the well-known and helpful anniversary sermon on "I Am Doing a Great Work." [29]

§ 3. Sunday School Plans and Later Legislation in England that May Have Served as Models for American Methodism

Irish Methodism was very quick to respond to the Sunday school idea. The Conference of 1794 voted: "Let Sunday schools be established as far as possible in all the towns of this kingdom where we have societies." [30] By 1805 comprehensive

[27]Stevenson, George: City-Road Chapel, London, and its Associations, p. 574.

[28]Ibid., also Methodist Magazine (London), 1864, p. 566.

[29]Methodist Magazine (London), 1864, p. 566. Also Bunting, Thomas Percival: The Life of Jabez Bunting, vol. i, p. 238.

[30]Minutes of the Irish Conference, p. 9; also Methodist Magazine, 1846, p. 565.

Sunday school legislation had been passed. It was expanded by later Conferences.[31]

Need for organized Sunday school activities was soon felt, especially such organization as would make possible a closer cooperation and more efficient assistance to meet pressing problems. In March, 1798, a "Methodist Sunday School Society" was formed at City-Road Chapel, London. In the following December Dr. Coke and Dr. Whitehead preached the first sermons before it.

At the foot of the hymn sung by the children on the occasion it is added: "This Society was instituted for the purpose of

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Careful directions were given at the same Conference concerning "the education of children" in weekly "classes" as apart from the establishing of Sunday school. (Smith, William: Wesleyan Methodism in Ireland, p. 77.)

[31]In 1805 the Conference passed the following question and answers, showing the prominence given to Sunday schools at that time:

"Q. 23. What shall be done to promote Sunday Schools in Ireland?

"A. 1. Every superintendent is desired to establish a Sunday school in every society in town and country within his circuit, where it is practicable.

"2. The objects of this institution are to teach children and other illiterate persons to read and understand the Scriptures and to instruct them in every branch of practical Christianity.

"3. Children of all denominations are subjects of this institution without partiality.

"4. No persons shall be admitted, or continued as teachers in these schools, who are not of unexceptionable moral and religious character.

"5. All the teachers shall give their labors gratuitously, and look for their reward at the resurrection of the just.

"6. Each school shall be governed by a president, and two or more guardians; the superintendent of the circuit being always the president.

"7. The chairmen of districts shall, at their annual meetings, inquire particularly into the state of this institution within their districts, respectively, and make their report to the Conference.

"8. No Sunday school shall be kept during canonical hours, or while the clergyman is performing divine service in the parish where the school is established." (William Smith's Wesleyan Methodism in Ireland, pp. 90, 91.)

In 1822 the Conference formed "The General Committee for instituting and encouraging Wesleyan Methodist Sunday Schools in Ireland" (Ibid., pp. 139, 140). For other Sunday school legislation, see Ibid., pp. 102, 125, 127, 128, and for statistics of specific Sunday School societies, pp. 207-210. It is to be plainly seen that Methodism in Ireland followed the Sunday school plans of Methodism in England.

establishing Sunday schools in London, upon a similar plan to those at Manchester, Stockport, etc., where the children are taught by persons who attend gratis." [32]

In the year 1802 the leaders in the Methodist Sunday schools in London formed a committee for the purpose of corresponding with "the Friends of Sunday Schools" with a view of promoting the plan of establishing schools and on the basis of gratuitous teaching only, throughout the kingdom.[33] This new movement in the Sunday school work brought gratifying results. The proposed plans were widely distributed and new life was given to the work. In the transition from pay to gratuitous teaching the encouraging of the "Visiters and Teachers of this Institution" was necessary. There is preserved the form of the circular letter and ticket for a dinner March, 1799, given to them in London by the treasurer of the Methodist Sunday School Society, William Marsden. The organization had established two schools in which were above four hundred children and forty teachers. In May and November clothing was distributed as a reward, but on account of finances the plan had to be discontinued.[34]

In the consideration of legislation on the instruction of children a book published in 1797 is of importance.[35] There are here

[32]Methodist Magazine (London), 1846, p. 565.

[33]Methodist Magazine (London), 1802, pp. 388-390 and 430-435. Myles, William: A Chronological History of the People Called Methodists (1813), p. 167.

[34]Methodist Magazine (London), 1846, pp. 565, 566.

[35]The heading reads:

Minutes
of
Several Conversations
between the
Rev. John Wesley, A.M., and the Preachers in Connexion with him,
containing
the form of discipline
established among the Preachers and People in the Methodist
Societies.
London
Printed for George Whitefield, City-Road, and sold at all the Methodist Preaching Houses in town and country,
1797.
26

gathered together the conversations that took place between Wesley and his pastors in the form of questions and answers. Much of the exhortation given in the legislation of 1766 is here repeated. As before, emphasis is placed upon the visitation and instruction of people in their homes. Under such a caption the suggestions read:

> What shall we do for the rising generation? Unless we take care of this, the present revival will last only the age of a man. Who will labor herein? Let him that is zealous for God and the souls of men begin now.
>
> We must hear what the children have learned by heart. Choose some of the weightiest points, and try if they understand them; such as, "Do you believe you are a sinner? What does sin deserve? What remedy has God provided for guilty, helpless sinners?" [36]

With the question it is recommended that a fitting answer be suggested; suitable illustrations are given that seem to be for young and old alike. In these noted Conversations there is a section entitled "On Instructing the Children." It reads:

> Where there are ten children in a Society we must meet them at least an hour every week; talk with them whenever we see any of them at home; pray in earnest for them; diligently instruct and vehemently exhort all parents at their own houses. Some will say, "I have no gift for this." Gift or no gift, you are to do this, or else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use every help God hath put into your way, in order to attain it. Preach expressly on the education of children when you make the collection for Kingswood-School.[37]

With 1805 there began a series of important legislations on Sunday school work in the regular sessions of the Wesleyan Conference. The instruction of children became more and more focused upon the Sunday school effort. In the above mentioned year we find in the legislation the following paragraph:

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[36] Ibid., p. 687.

[37] Section 18, p. 688.

We have reason to believe, that there is, upon the whole, an increase of vital, genuine piety in great numbers of the people under our care. We judge, among other evidences of this which might be mentioned, that the unceasing efforts which are made to enlarge the work of God, the great increase of charitable institutions among us, such as Sunday schools for the education of poor children, and benevolent Societies for the relief of the sick poor of all denominations, with the liberal manner in which all such institutions are supported, are no contemptible proofs that we are not mistaken in our ideas of this matter; since in these and such like ways our people show their faith by their works, as directed by our Lord and His Apostles.[38]

The relation of the Sunday school to the public worship of the church early became a question for legislation. In 1808 the Conference spoke emphatically upon this, declaring that

As many of the children as can possibly be accommodated with room, ought invariably to attend our public worship, *at least once on every Lord's day.*[39]

In 1817 they added:

In order to secure and perpetuate the full religious benefit which such institutions are capable of affording, it is essentially necessary that they should be connected as closely as possible with the Church of Christ; and that the school hours should be so arranged as not to interfere, more than is absolutely unavoidable, with the punctual attendance, both of teachers and children, on those ordinances of public worship which are appointed by God.[40]

The holding of the schools for the education of the children of the poor upon Sunday soon suggested the ethical question of what could be conscientiously taught. The Conference of 1823 unanimously passed this decisive word:

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[38]Minutes of the Methodist Conferences, vol. ii, 1799 to 1807, p. 294, year 1805.

[39]Ibid., vol. iii, 1808-1813, published by John Mason, p. 31, year 1808.

[40]Ibid., vol. iv, 1814-1818, published by John Mason, pp. 343, 344, year 1817.

We also advise all our friends mildly, but steadily, to discountenance the plan of teaching the *art of writing on the Lord's Day,* to the children of Sunday schools, as one which has an injurious effect both on teachers and scholars; occupies a considerable portion of the Lord's Day, that might be more profitably employed in catechetical and other religious instruction; and, being wholly secular in its direct object and tendency, is, in our judgment, an unjustifiable infringement on the sanctity of the Sabbath.[41]

The years 1826-1827 were banner years for the Methodist Sunday school movement. At the Liverpool Conference of 1826 careful attention was given to the spiritual interests of the numerous Sunday schools of the church. Previous legislations were confirmed with this explanatory sentence:

These rules all appear to result from the great and indispensable principle, that "Sunday schools ought to be *strictly* and *entirely religious* institutions," and should be connected as closely as possible with the Church of Christ.[42]

The Conference approved and commended the Sunday school and appointed a committee to make out a general outline of rules and recommendations for Methodism. At the Conference of 1827, held in Manchester, these rules, drawn up chiefly by Mr. J. Bunting, were approved and fully adopted.[43] The four basal principles were:

That "Sunday schools should be *strictly and entirely religious* institutions." [44]

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[41]Ibid., vol. v, 1819-1824, pp. 425, 426, year 1823.

[42]Ibid., vol. vi, 1825-1830, pp. 169, 170, year 1826.

[43]Ibid., vol. vi, 1825-1830, pp. 283-291, year 1827. See also Methodist Magazine (London), 1827, pp. 693-697, for full report; Bunting, T. P.: Life of Jabez Bunting, vol. i, p. 289.

[44]"Neither the *Art of Writing,* nor any other merely *secular* branch of knowledge, shall be taught on the Lord's Day. But we strongly recommend that Writing and the elements of Arithmetic, shall be taught to the elder Scholars, both male and female, on one or more week-day evenings, as a reward for the regular attendance and good conduct on the Sabbath."

That these "schools designed for the religious education of poor children ought to be conducted in distinct and avowed connexion with some particular branch of the visible *church of Christ.*"

That Sunday schools should be so conducted as not to interfere with public worship.

That the bustle and secularity of mere school business should be as much as possible avoided and the spiritual object kept in mind.

A footnote to the regulations reads:

The Conference recommends to the careful perusal and consideration of all connected with our Sunday schools, a pamphlet lately published by the Rev. Valentine Ward, entitled "Observations on Sunday Schools, &c."

At this period the attitude of Methodism to the Sunday school and the goals of her efforts are best expressed in a minute passed by the Conference of 1819:

We are happy to find that the numerous institutions among us, for the spread of the gospel abroad, for the relief of the sick and poor at home, and for the education of the children of the poor, continue to meet, notwithstanding the pressure of public affairs, with an encouragement so liberal. . . . The extension of true religion at home will not be less their care [than foreign missions] and the object of their liberality and prayers. Among other institutions for this purpose are our Sunday schools; and we rejoice in their number, the zeal with which they are conducted, and the sacrifices of so many of our young people who act as teachers, and the benefits which are constantly resulting from them. In proportion to the value of these institutions, we are anxious that they should be so conducted as to yield their full proportion of moral good; and that, in order to this, they should be preserved on their first principles. We would, therefore, exhort all who have kindly and benevolently engaged in them to watch over them with a pious anxiety, that they may fully communicate to the children educated in them the knowledge and influence of the Holy Scriptures. Let them recollect, that a Sunday school is strictly and entirely a *religious* institution, whose object is to train up children in the nurture and admonition of the Lord; and that whatever has not a direct tendency to this end is equally inconsistent with the principal design of such charities,

and with the sanctity of the sacred day in which they are conducted, and that ultimately it will prove subversive of all genuine moral and religious effect. We regard it as essential to the religious character of Sunday schools, that the children should be carefully instructed by catechism in the doctrines and duties of religion; that they should be accustomed to read the Scriptures, accompanied with the pious advices and explanations of their teachers; that they should on every Sabbath be regularly brought to the public worship of God; and that the teachers themselves should be persons who "fear God and work righteousness," "apt to teach" and enforce the truths of experimental and practical piety. Under the direction of such views, these valuable institutions will be the means of spreading through society the principles of truth and holiness; of preserving from the poison of infidelity (now, alas! so industriously diffused) thousands of our rising youth, of conveying light and purity into the dwellings of the poor, and of correcting the morals of society. They may then with hope and confidence be commended to the blessing of God.[45]

A sentence from the legislation of 1822 shows how completely Methodism had changed her effort from that of the education of the poor to the salvation of the souls of the children:

All the managers and teachers should consider the eternal salvation of the children as their grand object in those institutions; and should be careful that every part of the instruction given to them is such as may, through the blessing of God, lead them to the knowledge of the Saviour, and finally to eternal glory.[46]

It must not be forgotten that a very decided distinction was made between Sunday schools for the poor and catechetical instruction for the children of the societies. Concerning this latter effort the Conference of 1822 legislated, placing much responsibility upon the parents:

We again affectionately recommend an increased attention to their instruction in sound Christian principles, and the adoption of some regular plan for that purpose. If a system of catechetical instruction were constantly pursued, we have no

[45]Minutes of the Methodist Conferences, vol. v, 1819-1824, pp. 62, 63.
[46]Ibid., vol. v, 1819-1824, pp. 344, 345.

doubt it would be attended with much and lasting good. Parents should appoint stated times for that necessary and important work and endeavor to render them as profitable as possible. They should also make it a point of conscience to take their children with them to the public worship of God. Families should appear together before the Lord; for, even before children are capable of fully understanding the sermons which are delivered, it is of importance to train them up in the habit of regular attendance on public worship, that a love to divine ordinances may grow up and strengthen as they rise to years of maturity. We likewise deem it necessary to caution parents against permitting their children to read those books which have a tendency to demoralize all who peruse them, especially young persons.[47]

But how the Sunday school should be connected with the church became early in the development of the institution a burning question. At the beginning the effort was that of benevolent individuals. Wesley from the first placed upon his ministers special responsibility relative to the Sunday school. Indeed, the Sunday school effort with him was merely a redirecting, an expansion of the religious instruction of the children by the pastors which he had always made obligatory. It required only until 1808 for the Methodist Conference to demand of the pastors official responsibility relative to the Sunday schools in their churches. The legislation read:

> Let all the Traveling Preachers, where Sunday schools are established, be members of the Committees of those schools which belong to us; and let the Superintendent preside in their meetings." [48]

Rapidly the Sunday school became a church institution, and it might legitimately be said that in Methodism the original children's catechetical classes absorbed the Sunday school with this as the main feature in the result, the applying to the children of the poor the blessings hitherto given only to the children of members of the societies.

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[47]Minutes of the Methodist Conferences, vol. v, 1819-1824, pp. 344, 345.
[48]Ibid., vol. iii, 1808-1813, published by John Mason, p. 31, year 1808.

With the placing of the responsibility for leadership upon the pastors the problems relative to divisional differences were not at an end. It was difficult to get the leadership and final authority transferred from the benevolent individuals, who were often young and impulsive, to the pastor of the church, and still more difficult at times to enforce the Methodist standard of *religious* education *only* in Sunday schools that had in them influences of denominations of other ideals and plans.

In Leeds this condition was illustrative. Originally all the Sunday schools were under the Established Church; then the New Schools of Nonconformists of various denominations were organized. Later all but the Methodists formed schools in their own churches. These New Schools were conducted contrary to the proper observance of the Sabbath and, although really Methodist schools, their original character was urged against their being brought under the control of the Methodist ministry. Much discord ensued; it was taken into the Methodist Conference, where all centered on the placing of an organ in one of the chapels. Secession of many followed and Methodism suffered throughout England. Smith says:

> The extent of the religious loss produced by this fatal agitation will never be told in this world.[49]

As we review this important series of legislation certain things are noted as epoch-making and many facts as most encouraging:

In 1748 the preachers were directed to form the children into "a little Society" for "suitable exhortations."

In 1766 detailed instruction for the religious training of children was published.

From 1784 to 1797 much emphasis was placed upon the religious instruction of children in their homes and in classes formed for them and upon the organizing of Sunday schools for poor children.

In 1798 the Methodist Sunday School Society was formed.

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[49]Smith, George: History of Wesleyan Methodism, vol. iii, p. 123.

In 1805 the work of the Sunday school was well supported and flourishing.

In 1808 careful attempt was made to link the Sunday school more closely to the church by making the preacher a member of the Sunday School Committee, and by urging the attendance of the children upon the public worship.

The Conference of 1817 continued the same effort, making it more emphatic that teachers and children should attend the church services.

A significant sentence appears in the minutes of 1819:

> A Sunday school is strictly and entirely a religious institution, whose object is to train up children in the nurture and admonition of the Lord.

How far had the church come from the purpose of Raikes's "ragged schools"!

In 1823 the abandonment of aught but catechetical and religious instruction on the Sabbath was urged strongly.

The Conferences of 1826 and 1827, those eager years in Sunday school legislation, crystallized the goals, ideals, methods, and organization for all Methodist Sunday schools. By 1827 the character of this new institution was set, that of a catechetical Bible school with its goal the salvation of souls.

Having practically completed the organization of its own schools, Methodism in the following year recorded itself, in its Conference Minutes, as cooperative with the Sunday school movement in general. Under "Miscellaneous Resolutions" "a Society for the support and encouragement of Sunday schools throughout the British Dominions" was recommended and contributions to its work approved.

A comparison of figures shows the effect of the early years of effort.

> There are at present (1812) about sixty thousand children instructed by the Methodists in Great Britain, on the Lord's Day.[50]

[50] Myles, William: A Chronological History of the People Called Methodists (1813), p. 167.

The growth from these beginnings is to be seen in the state of the Wesleyan Sunday schools in 1860.

Wesleyan Methodism, although not far advanced in her educational progress, had, in 1860, upward of sixty-eight thousand children under religious tuition in day schools, and four hundred and seventy-four thousand and nine hundred in Sunday schools. As a carefully prepared series of Catechisms, containing a clear exhibition of Christian doctrine, with Scripture proofs, adapted to the ages of the children, is generally taught in these schools, we regard these institutions as important elements of instruction, exerting a wide and continual influence on the public mind.[51]

§ 4. Further Early Contributions of Methodism to the Sunday School Movement

The history of the Sunday school movement cannot be written without reference to the British and Foreign Bible Society, originating from the exertions of a Calvinistic Methodist preacher,[52] who had been laboring in the Sunday school cause in Wales, the Rev. Mr. Thomas Charles, of Bala. The story is well told by Mr. J. A. James:

By means of Sunday school education in Wales, the number of readers increased far beyond any supply of Welsh Bibles which could be obtained. This induced the indefatigable Mr. Charles, of Bala, to undertake a journey to London, for the purpose of soliciting a private subscription from his friends to defray the expense of printing a new edition. In the course of conversation on this subject, at a committee meeting of the Religious Tract Society, a thought came into the mind of the Rev. Joseph Hughes, a thought which darted as one of the brightest beams from the fountain of light and life above, and for which millions through eternity will bless his name, that a little more exertion than was requisite for supplying the Principality with the Scriptures, might found an institution that should go on increas-

[51] Smith, George: History of Wesleyan Methodism, vol. iii, p. 123.

[52] "In 1785 he united himself to the Calvinistic Methodists, among whom he was truly a laborer eminently successful, till the day of his decease." (The History, Constitution, Rules of Discipline and Confession of Faith of the Calvinistic Methodists in Wales, p. 18, 1827, J. S. Hughes, printer.)

ing its funds, and extending its operations, till not only the British dominions, but the whole world should be furnished with the Word of God. Such was the origin of a society which is the glory of *our own* age and nation, and will one day be acknowledged as the blessing of *all* ages and *all* nations. I have no need to trace it further than just to say, that it was warmly embraced by the gentlemen present, and steps immediately taken to give it efficiency. My only object in adverting to it, was to show its pedigree, and claim it as the blooming daughter of the Sunday school institution.[53]

The same author gives the early beginning of adult Sunday school work, introducing the description as follows:

In tracing the growth of the Sunday school institution it would be an unpardonable omission to pass by in silence that noble ramification of it, the instruction of *adults*.[54] The first scion was planted by Mr. Charles, upon the mountains of Wales, in the summer of 1811.

Mr. Charles's own account, taken from a letter which he addressed to Dr. Thomas Pole, January 4, 1814, extracts of which were published by Dr. Pole, sets forth the history of the beginning and success of this remarkable movement[55]

We had no particular school for their instruction *exclusively* till then, though many attended the Sunday schools with the children, in different parts of the country previous to that time. What induced me first to think of establishing such an institution, was the aversion I found in the adults to associate with the children in their schools. The first attempt succeeded wonderfully, and far beyond my most sanguine expectation, and still continues in a prosperous state. The report of the success of this school soon spread over the country, and, in many places, the illiterate adults began to *call for instruction*. In one county, after a public address had been delivered to them on that subject, the adult poor, even the aged, flocked to the Sunday schools in crowds;

[53]James, J. A.: The Sunday School Teacher's Guide (1816), p. 21.

[54]Ibid, p. 22.

[55]Pole, Thomas, M.D.: History and Origin of the Progress of Adult Schools (1815), p. 8 (footnote). See further extracts from this letter of Thomas Charles, in James, J. A.: The Sunday School Teacher's Guide, pp. 22, 23.

and the shopkeepers could not immediately supply them with an adequate number of spectacles. Our schools, in general, are kept in our chapels; in some districts, where there are no chapels, farmers, in the summer time, lend their barns. The adults and children are sometimes in the same room, but placed in different parts of it. When their attention is gained and fixed they soon learn; their age makes no great difference, if they are able, by the help of glasses, to see the letters. As the adults have no time to lose, we endeavor, before they can read, to instruct them without delay in the first principles of Christianity. We select a short portion of Scripture, comprising, in plain terms, the leading doctrines, and repeat them to the learners till they can retain them in their memories; and which they are to repeat the next time we meet.[56]

Thus commenced that excellent institution, which is imparting the elements of knowledge and the benefits of religious instruction to thousands, who have passed the meridian of life; which in many cases by teaching the aged to read, seems to add a lengthened twilight to their day of grace: and by revealing to them the things that belong to their peace, just as they are about to be hid from their eyes, accomplishes the words of inspiration, "In the evening tide it shall be light." [57]

A notable letter[58] is published by J. Henry Harris concerning Charles, of Bala, who, he says, was to Wales what Raikes was to England, each working on independent lines but arriving at similar results. The letter is from Charles's grandson, the Rev. Daniel Charles, and is dated December 24, 1863. In the establishment of Circulating Charity Day Schools in North Wales, such as he had attended in his boyhood, the Rev. Thomas Charles "first saw the grand principle of the Welsh Sabbath schools."

The day schools, which survived for about twenty years, were especial means toward preparing teachers for the work of the Sabbath school. For this purpose Mr. Charles himself undertook the instruction of those whom he intended to become Sabbath school teachers, and he composed two catechisms in the

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[56]Ibid, pp. 7, 8.
[57]James, J. A.: The Sunday School Teacher's Guide (1816), pp. 22-24.
[58]Harris, J. Henry: Robert Raikes, pp. 170-174.

Welsh language for the benefit both of the teachers and scholars of the Sunday schools.

The distinguishing principle of the Welsh Sunday schools which Mr. Charles incorporated in his institution for the religious instruction of his countrymen was that the object of the Sabbath school was the instruction not only of children but of adults also, and that it was intended not merely to teach spelling and reading, but to bring all classes together to examine the Word of God and to exchange thoughts upon its all-important truths.

He was probably the first also who established regular public meetings in connection with the Sabbath schools—meetings to which the public at large assembled to witness and listen to the regular catechising of several schools which had come together from different localities. On those occasions large multitudes flocked together.

The Welsh Sunday schools are, then, to this day wellsprings of religious instruction to men of every age, and contain generally more adult members, both male and female, than children. They are specially the nurseries of our churches, both as regards members and ministers.

In England the development of the adult schools, while very much later than that of the schools in Wales, was nevertheless independent of that movement, the originator of them being "without the least previous knowledge of what had been done in the Principality of Wales." [59] In 1804 the British and Foreign Bible Society had been formed with auxiliary Societies in many counties and cities. One of these was formed in Bristol, called the Bristol Bible Association. These young men divided the city and its environs into districts and appointed subcommittees "whose business it became to explore the streets, the lanes, and the courts—to enter the habitations of the poor, the cottages of misery, and the chambers of wretchedness. Amongst the unnumbered objects who excited their sympathy and Christian commiseration, they met with many who could not read the Bible." [60]

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[59] Pole, Thomas, M.D.: A History of the Origin and Progress of Adult Schools, p. 10.

[60] Ibid., p. 12.

A report given to the Bristol Auxiliary Bible Society February, 1812, contained the sentence:

> We have been necessarily obliged to omit a great number of poor inhabitants who could not read, and are therefore not likely to be benefited by the possession of the Bible.

There was present at the meeting a William Smith, who occupied "a rank in life no higher than that of a doorkeeper of a dissenting chapel" in Bristol. Five days later he unburdened his mind to Stephen Prust, a merchant of the city, relative to the instruction of the adult poor in reading the Bible. Prust promised donations of the Scriptures for the use of the schools. The next day the canvass was begun, which resulted in the obtaining of two rooms in which to hold the school, the engaging of two persons as instructors, and the organizing of one school for men and the other for women. The first man enrolled was sixty-three years of age. The first woman enrolled was forty years old. It was only nineteen days after the promised help that Smith opened the first school with eleven men and ten women. Within a few weeks there was formed a society named "An Institution for Instructing Adult Persons to Read the Holy Scriptures." They resolved upon twelve rules for the regulation of the society and of the schools. A Methodist minister to whom Smith applied "rendered important services in forming this new society, and was the author of the Preliminary Address, published with the Rules." [61] In April, 1813, there were nine schools for men and the same number for women, and during the thirteen months there had been three hundred men and three hundred and one women under instruction. In 1814 the schools had increased to twenty-one for men and twenty-three for women with "two others out of the city," the enrollment from the beginning of the movement totaling 1,508, with 1,297 in attendance in 1814. From this the movement spread very rapidly to other parts.

The hesitancy on the part of some to display their ignorance

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[61] Ibid., p. 17.

before others resulted in the forming of private schools in the homes, where a few neighbors were gathered together. The Bristol School of Refuge for unfortunate women, while not a branch of the Adult Schools, "may be considered the offspring of the Adult School Societies." [62]

This excellent institution, the adult school, was not William Smith's first Sunday school effort. He "founded the first of those schools called 'The Methodist Sunday Schools' in the city of Bristol and its neighborhood in the year 1804," [63] which, in 1814, "afforded education to 2,248 children, of both sexes." [64]

June 4, 1815, Messrs. Harvard and Clough, Wesleyan missionaries to the island of Ceylon, established Sunday schools in that quarter of the British empire. For some time this was claimed to be the planting of the first Sunday school in Asia, and may have been, though the Baptist mission at Serampore early established this new institution. But the Wesleyan missionaries went into all quarters of the empire, and they carried with them the Sunday school which had been so enthusiastically appropriated in the Wesleyan societies of England and Wales.

These missionaries of Ceylon tell their own story:

We cannot conceal that the establishment of our Sunday school has given us favor in the eyes of many. It has certainly considerably tended to help on the subscription to our place of worship. We only consulted one friend, who stated unsurmountable difficulties, and assured us that the time was not yet come, and that the people were not ripe for such an institution. However, we were determined, by the help of God, to make the trial; and now, that we have upwards of 250 children, and twenty gratuitous teachers most cheerfully engaged in instructing them every week, every one is charmed, and several are surprised, that so simple an idea did not occur to their minds before. We have the pleasure to inform you, that through the great kindness of the

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[62] Pole, Thomas, M.D.: A History of the Origin and Progress of Adult Schools, p. 51.

[63] Ibid., p. 17 (footnote).

[64] Ibid.

Hon. Robert Boyd, Member of Council, and Commissioner of Revenue, we have the use of the *theater* for our Sunday school; and a better place could not have been chosen, it being so very central and commodious. We have quite a train of native children now in our school.[65]

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[65]James, J. A.: The Sunday School Teacher's Guide (1816), pp. 32, 33.

CHAPTER II

EARLY BEGINNINGS IN AMERICA AND THE EVIDENT INFLUENCE OF ENGLISH WESLEYANISM, 1784-1827

§ 1. Methodism in America and Early Religious Instruction

American Methodism might be said to have begun with the landing of John Wesley in Georgia February 5, 1736, as a missionary to the New World and especially to the Indians. His stay was of short duration, and his Journal of January 22, 1738, contains these words: "I took my leave of America (though, if it please God, not forever)."

When George Whitefield, the famous preacher, reached Georgia a little later he wrote in his journal:

The good that Mr. John Wesley has done in America is inexpressible. His name is very precious among the people; and he has laid a foundation that I hope neither men nor devils will ever be able to shake. O that I may follow him as he has followed Christ![1]

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[1] Buckley, James M.: History of Methodism, p. 72. (American Church History Series.)

The following incident is quoted from the London Sunday School Teachers' Magazine of 1845:

"The narrative informs us that when Mr. Wesley was a missionary in Georgia in the years 1736 and 1737—forty years before Raikes's first Sabbath school—'he set apart a portion of the Sabbath afternoon to meet the children belonging to his mission for catechetical instruction.' There can be no doubt but that he was successful in this work, for his manner of teaching young people was simple and impressive. Perhaps one instance of this may not be out of place, as an example to the junior teachers of our schools. He was staying at the house of a gentleman some distance from his home, when, seizing every opportunity of usefulness, he entered into conversation with the

It is not strange that Methodism's early successes were in the Southland and largely as a missionary effort to the oppressed races. But the church as an ecclesiastical organization came to its birth in New York. Philip Embury, a local preacher from Ireland, preached in New York, where he had settled, and there organized the first American society in the year 1766. After erecting a stone chapel in John Street the society wrote to Mr. Wesley for a preacher. In answer to the request Messrs. Boardman and Pilmoor came, the first regular preachers sent to this country by Wesley. Francis Asbury arrived in 1771. The Rev. Freeborn Garrettson, that hero of the early years, in a noted address, in 1826, said of these beginnings:

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negro servant. 'I asked' (he writes) whether she went to church? She said, "Yes, every Sunday, to carry my mistress's children." I asked what she had learned at church? She said, "Nothing; I heard a deal, but did not understand it." But what did your master teach you at home? "Nothing." Nor your mistress? "No." I asked, But don't you know that your hands and feet, and this you call your body, will turn to dust in a little while? She answered, "Yes." But there is something in you that will not turn to dust, and this is what they call your soul. Indeed, you cannot see your soul, though it is within you; as you cannot see the wind, though it is all about you. But if you had not a soul in you, you could no more see, or hear, or feel than this table can. What do you think will become of your soul when your body turns to dust? "I don't know." Why, it will go out of your body, and go up there above the sky, and live always. God lives there. Do you know who God is? "No." You cannot see him any more than you can see your own soul; it is he that made you and me and all men and women, and all beasts and birds, and all the world. It is he that makes the sun to shine, and rain fall, and corn and fruits to grow out of the ground. He made all these for us; but why, do you think, he made us? "I cannot tell." He made you to live with himself above the sky; and so you will, in a little time, if you are good and love him. If you are good, when your body dies your soul will go up, and want nothing, and have whatever you desire. No one will beat or hurt you there. You will never be sick; you will never be sorry any more, or afraid of any thing. I cannot tell you, for I do not know, how happy you will be, for you will be with God.'

" 'The attention with which this poor creature listened to instruction is inexpressible. The next day she remembered all, readily answered every question, and said she would ask Him that made her to show her how to be good.' "

(From John Wesley and Sunday Schools, by R. G. Pardee, A.M., in Sunday School Journal, October, 1868, Vol. I, p. 1.)

In the year 1784 the joyful news of peace saluted our ears. . . . Mr. Wesley had an eye for good on his American children, and availed himself of the earliest opportunity to send us Dr. Coke, Richard Whatcoat, and Thomas Vasey, clothed with ecclesiastical powers, to constitute the American Methodists an independent episcopal church. We sent out our heralds, and summoned the preachers from every direction to meet in Baltimore; and this we called our Christmas Conference, at which time the organization of our church took place. Many of our oldest preachers were ordained and Mr. Asbury was set apart as a joint superintendent with Dr. Coke; and their names so appeared on the minutes of Conference, according to the order and appointment of Mr. Wesley.[2]

There were at that time (1784) 14,988 church members and 83 preachers.[3] The minutes of 1785 show 18,000 members and 104 preachers.[4] The Discipline adopted in 1784 contained the question and answers:[5]

What shall we do for the *Rising Generation*? Who will labor for them? Let him who is zealous for God and the Souls of Men begin *now*.

1. Where there are ten Children whose Parents are in Society, meet them an Hour every Week;

2. Talk with them every time you see any at home.

3. Pray in Earnest for them.

4. Diligently instruct and vehemently exhort all Parents at their own Houses.

5. Preach expressly on Education; "But I have no Gift for this." Gift or no Gift, you are to do it; else you are not called to be a *Methodist* Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the Gift, and use the Means for it.

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[2]Methodist Magazine (London), 1827, pp. 672ff., 740ff., 810ff.

"The Semi-Centennial Sermon before the New York Annual Conference," May, 1826, by the Rev. Freeborn Garrettson.

[3]Minutes of the Annual Conferences, 1773-1828, p. 20 (Mason and Lane, 1840).

[4]Ibid, p. 24.

[5]Discipline of 1785 under Question 51.

Strickland, W. P.: Francis Asbury, p. 220.

Lee, Jesse: A Short History of the Methodists, p. 104.

In 1787 this section of the Discipline was expanded to read:

Question. What shall we do for the *rising generation?* Let him who is zealous for God and the Souls of Men begin now.

Answer. 1. Where there are ten children whose parents are in Society, meet them an Hour once a Week; but where this is impracticable meet them once in two weeks.

2. Procure our Instructions for them, and let all who can, read and commit them to Memory.

3. Explain and impress them upon their Hearts.

4. Talk with them every Time you see any at Home.

5. Pray in Earnest for them. Diligently instruct and exhort all Parents at their own Houses.

6. Let the Elders, Deacons, and Preachers take a List of the Names of the Children; and if any of them be truly awakened, let them be admitted into Society.

7. Preach expressly on Education; "But I have no Gift for this." Gift or no Gift, you are to do it; else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the Gift, and use the Means for it.[6]

The last three sentences were dropped out in 1788 and the following sentence was inserted: "Pray earnestly for the gift, and use means to attain it." [7]

The Discipline of the first Conference, under the duties of an "Assistant," makes him responsible for seeing that every society has the book entitled Instructions for Children.[8]

The Minutes of 1787 include in their instructions to the preachers, as passed by the Conference, that they should form children's classes. Question 20 and its answer read:

What can we do for the rising generation?

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[6]Discipline of 1787, Sec. xxvi, p. 38.

[7]Minutes of 1784, published 1788, Sec. xxvi, pp. 34, 35.

Bangs, Nathan: History of the Methodist Episcopal Church, vol. i, p. 204.

[8]Discipline 1785, Question 60. The Assistant was a preacher in a Circuit who assisted "the Superintendents in the charge of the Societies and the other preachers therein" (Question 58). In 1787 this duty relative to every society's possessing the book mentioned was assigned to the "deacon." (Sec. vi.)

Let the elders, deacons, and helpers class the children of our friends in proper classes, as far as it is practicable; meet them as often as possible, and commit them, during their absence, into the care of proper persons, who may meet them at least weekly; and if any of them be *truly awakened,* let them be admitted into society.[9]

§ 2. The Early Sunday School Movement

The carrying out of these instructions to preachers naturally meant in many societies the organizing of Sunday schools.

The first Sunday school to be founded in America, certainly the first one that can claim continuous existence, was begun by a layman, William Elliott, who emigrated from England to Virginia in 1724, and there became a Methodist convert about 1772. In 1785 he organized a Sunday school in his home, where each Sabbath afternoon he instructed the white boys "bound out" to him and the girls in his charge, together with his own children. Soon the children of neighbors and friends were admitted. The Negro slaves and servants were similarly taught at another hour. "All were taught the rudiments of reading, in order that they might be able to read God's Word for themselves—the Bible being practically the only textbook in the school." The identical Bible used by William Elliott is still in existence and was displayed at the Sixth World's Sunday School Convention, 1910. After sufficient advancement had been made, the catechism was studied, later Bible readings were prepared by the members of the class, and explanations and comments were given by the teachers. In January, 1801, the Burton-Oak Grove Methodist Church was built, and in due time William Elliott's home Sunday school was transferred to this church. Mr. Elliott came with it and became its first superintendent. Since its founding in 1785 the school has had unbroken existence, with only nine men as superintendents and all of these "men of prominence in church

[9] Minutes taken at the Several Annual Conferences. (For the year 1787.)

Bangs, Nathan: History of the Methodist Episcopal Church, vol. i, p. 262.

and secular work." January 13, 1901, this church, the Burton-Oak Grove Church, Bradford's Neck, Accomac County, Virginia, celebrated its centennial anniversary. This year (1916) records 132 years of aggressive Sunday school effort for one community.[10] The next year, 1786, a second historic Sunday school was begun.

In the year 1786 a Sabbath school was taught in the house of our aged brother, Thos. Crenshaw, now living in Hanover County, Va., and in the following year, forty-one years ago, the Rev. John Charleston was converted to God in that school, and he also still lives, having labored with zeal and success for thirty-nine years past as a minister in our church. About the same time there were many more in successful operation, as may be seen by a reference to Bishop Asbury's Journal, vol. ii, p. 65, and Lee's History of Methodism, pp. 162, 163. And from these facts, we apprehend, it will not be denied that these schools were established several years before any other denomination participated in our labors or shared our reproach. For about this time there were persecutions instituted against the brethren engaged in these schools which might damp the ardor of most of our modern teachers. By a letter lately received from the Rev. Stith Mead, an old veteran of the cross, now laboring within the bounds of the Virginia Conference, we learn that not long after, the Rev. George Daughaday, stationed preacher at Charleston, S. C., was severely beaten on the head with a club, and subsequently had water pumped on him from a public cistern, for the crime of conducting a Sabbath school for the benefit of the African children of that vicinity. Thus he and others "both labored and suffered reproach," and we live to reap the fruit of their doings.[11]

The latter story refers, it would seem, to the well-known Rev. George Dougharty, concerning whom the following detailed ac-

[10]The original manuscripts and Elliott's Bible are in the possession of Mrs. Wessie E. Nock Eason, a great-great-granddaughter. See Historical Bulletin, No. 1. First American Sunday School, by C. W. Baines, General Secretary, Virginia State Sunday School Association. See also The Classmate, Dec. 8, 1917, p. 386.

[11]Extract of First Annual Report; Methodist Magazine (American), 1828, pp. 349-353. (Copied in Annual Report of Methodist Sunday School Union for 1846, pp. 97-100.) For First Annual Report see Christian Advocate and Journal, No. 97, p. 178.

count is given in the Wesleyan Repository by one intimately acquainted with him:

I well remember the morning, 23 years ago, and the conversation, when Mr. Asbury was about to leave Charleston, and Mr. Dougherty in charge of the society. In allusion to the large number of colored members: I leave you, said he, a flower garden and a kitchen garden, to cultivate; and, following out the similie, he pointed to him the importance of attention to the blacks. The greater pleasure would be derived from an attention to the masters; the greater advantage from attention to the slaves. Mr. Dougherty was not satisfied with laboring for the adult slaves only; he established a school for the black children. In a letter to Mr. Asbury, he observes, I do not only suffer the reproach common to Methodist Preachers, but I have rendered myself still more vile, as "the negro schoolmaster." His success was too great to be endured by the jealous authorities; the alarm was spread among the populace; but, as the schoolmaster would take no hint to abandon his sable pupils, the mob assembled, in great numbers, on a Sunday evening, in Cumberland street, before the church. The Preacher was forcibly hurried from the pulpit into the midst of the mob, who seem not to have made their arrangement how to dispose of their victim. A pause ensued, and while several proposals were making, a voice was heard above the rest, *"to the pump"*—to the pump was now the general cry. The pump stood in Church street, near the corner of Cumberland street, not many yards distant from the church. Mr. Dougherty was hurried on towards it, by the multitude, and thrown down so as to receive its whole contents, until the phrenzy of the mob began to abate; he was then suffered to return to his lodgings, without any serious injury—and, I believe, unruffled with any unholy emotion of heart. He used to relate the event with the utmost composure, and occasional pleasantry.[12]

The Rev. Bishop James O. Andrew, in a series of articles dated from Charleston called "Letters of Methodist History," gives an account of a mob's seizing the "Rev. George Daugherty," of Charleston, fellow pastor with the Rev. John Harper, and "pumping" him until they were stopped by a wo-

[12]Biographical Recollections of the Rev. George Dougherty. The Wesleyan Repository for September, 1823, vol. iii, pp. 162, 163.

man's stuffing her shawl into the spout of the pump, thereby breaking the mob spirit. The specific offense was the mere reception by Mr. Harper of resolutions relative to the abolition of slavery, though nothing was done regarding the resolutions. The mob being unable to obtain him, they took Mr. Daugherty, who occupied his pulpit that evening. That the effort of the church was conspicuously among the Negroes and that it partook of instruction in a large degree are evidenced by the facts stated in the above-quoted articles. Detailed accounts are also given of persecutions inflicted apparently because of their preaching to Negroes. These occurrences would seem to have taken place during the years 1801-1802.[13]

The church in 1830 had in its membership five hundred whites and three thousand colored people, and the author of "Letters of Methodist History" states, "We have at present in Charleston . . . a Sunday School Association and three Sabbath Schools." [14]

These recorded incidents have entered prominently into subsequent written accounts of the history of the Sunday school movement in the Methodist Episcopal Church.[15]

A paper entitled "Youths' Instructor and Guardian" was begun in 1823 and covered what the name would indicate.

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[13]Andrew, James O.: Letters of Methodist History. Methodist Magazine (American), 1830, pp. 16-28. Stevens, Abel: History of the Methodist Episcopal Church. Vol. iii, pp. 386-390. Compare also Deems, Chas. F.: Annals of Southern Methodism, pp. 249, 250.

George Dougharty and John Harper were pastors in Charleston in 1801. (Minutes of the Methodist Conferences from 1773 to 1813. Pub. by Daniel Hitt and Thomas Ware, 1813, p. 260.) He was ordained elder 1802 (Ibid., pp. 269, 275); died, 1807. For obituary see Ibid., pp. 413-415. Though the name is spelled in various ways, the above quoted articles seem to refer to the well-known George Dougharty.

[14]Andrew, James O.: Letters of Methodist History. Methodist Magazine (American), 1830, p. 28.

[15]See Lee, Jesse: A Short History of the Methodists (1810), pp. 162-165.

See Annual Report for 1846, pp. 97-100.

See Methodist Quarterly Review, 1857, p. 518.

See Dorchester, Daniel: Christianity in the United States, p. 426.

§ 3. Official Recognition of Sunday Schools and their Organization

The very close connection between Methodism in America and in England during the years of the Sunday school's rapid spread under Wesley's encouragement would naturally have meant the passing on of the temper, spirit, and plans to the American societies. It is of value in rightly estimating religious instruction in the Methodist Church to note that from the very beginning, both in England and America, it has been closely related to a worthy educational program, and has, indeed, been an integral part of that program. Bishop Asbury received constant direction from Wesley and Bishop Thomas Coke was very intimately related to him. Wesley's educational ideals became those of these early founders of American Methodism, as the following extracts from their Journals will show:

Journal of Thomas Coke.[16]

P. 244, November 14, 1784. "He [Asbury] and I have agreed to use our joint endeavors to establish a school or college on the plan of Kingwood-school."

P. 290, December 14. "I have prevailed upon him [Mr. D.] to give, in land, £250 currency toward the *college* (for that is to be its name). Mr. Asbury met me this side of the Bay. Between us we have got about £1,000 sterling subscribed toward the college."

P. 292, January 5, 1785. "I now gave orders that the materials should be got for building the college."

P. 397, May 30. "We rode to Abingdon, whence we agreed to give Mr. Dallam £60 sterling for four acres of ground, which we had fixed upon as the site of our college,[17] and had proper bonds drawn up.

Journal of Francis Asbury.

November 23, 24, 1789. "I received some relief for my poor orphans."

[16] Arminian Magazine (American), vol. i, 1789, p. 237.

This was "mostly a reprint of Wesley's periodical of that name." Stevens, Abel: History of the Methodist Episcopal Church (1864), vol. ii, p. 499. The American Methodist Magazine was begun in 1818.

[17] Cokesbury College at Abingdon, Maryland. The plan was published immediately upon the adjournment of the Christmas Conference, 1784.

November 30. "A number of dear old brethren accompanied me to Cokesbury, where we had an examination of the boys, and stationed eleven on charity."

December 4. "The concerns of the college[18] were well attended to, as also the printing business."

December 19. "Here also the Lord hath wrought powerfully amongst the children."

February 17, 1790 (Charleston Conference). "Our Conference resolved on establishing Sunday schools for poor children, white and black." [19]

Pennsylvania, August 1. "I spoke on education from Prov. 22 : 6. I was led to enlarge on the obligations of parents to their children; and the nature of that religious education which would be most likely to fit them for this, and which alone could qualify them for the next world."

Virginia, November 3. "I preached on education, from 'Come, ye children, hearken to me; I will teach you the fear of the Lord.' The word was felt by the parents."

Maryland, November 4. "Next day we had a full house, and I preached on education—my text, 'Train up a child in the way he should go; and when he is old he will not depart from it.'"

Cokesbury, November 21. "We examined the students relative to learning and religion—paid debts, and put matters in better order. We have forty-five boys. The charitable subscriptions to the establishment amount to $300 per annum."

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[18]For detailed description of Cokesbury College, see Arminian Magazine (American), vol. i, December, 1789, pp. 589, 590.

"There are ten boys who are wholly or partially on charity, several of whom are maintained, clothed, and educated gratis. There are also twenty independent scholars" (p. 590).

See also Discipline, dated 1789, pp. 34-43.

Objects:

"The first is a provision for the sons of our married ministers and preachers."

"The second object we have in view is the education and support of poor orphans."

"The last is the establishment of a seminary for the children of our competent friends, where learning and religion may go hand in hand." Discipline, 1789.

College opened December 8-10, 1787. See Bangs, Nathan: History of the Methodist Episcopal Church, vol. i, pp. 229-242.

[19]This is the entry to which reference is often made as "Vol. ii, p. 65."

December 9. "The council rose after advising a loan of $1,000, payable in two years, for Cokesbury; and giving directions for proper books to be printed."

South Carolina, March 26, 1791. "We had white and red Indians at Catawba; the Doctor [Coke] and myself both preached. I had some conversation with the chiefs of the Indians about keeping up the school we have been endeavoring to establish amongst them." [20]

The first official recognition of Sunday schools by an American church is believed to have been by the Methodist Conference in 1790.[21] The Minutes record this question and answer:

What can be done in order to instruct poor children (whites and blacks) to read? Let us labor, as the heart and soul of one man, to establish Sunday schools, in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers to teach (gratis) all that will attend, and have a capacity to learn; from six o'clock in the morning till ten; and from two o'clock in the afternoon till six, where it does not interfere with public worship.

The council shall compile a proper school book, to teach them learning and piety.[22]

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[20]Asbury's Journal, vol. ii, published by Bangs & Mason. The above entries in his Journal are taken from less than eighteen months of his long years of service.

[21]The statistics of the Methodist Episcopal Church were as follows:

	Whites	Colored	Total	Preachers
1789	35,019	8,243	43,262	196
1788	30,809	6,545	37,354	166
Increase	4,210	1,698	5,908	30
1790	45,949	11,682	57,631	227

(Bangs, Nathan: History of the Methodist Episcopal Church, vol. i, pp. 308 and 320.)

[22]Minutes of the Methodist Conferences, Annually held in America, from 1773 to 1794, inclusive, published 1795. See p. 147.

Lee, Jesse: A Short History of the Methodists in the United States of America, pp. 162, 163.

Bangs, Nathan: History of the Methodist Episcopal Church, vol. i, pp. 309ff.

Strickland, W. P.: Francis Asbury, pp. 220, 221.

On the Disciplinary legislation "Of the Instruction of Children" Coke and Asbury commented in 1796:

Alas! the great difficulty lies in finding men and women of genuine piety as instructors. Let us, however, endeavor to supply these *spiritual* defects. . . . In towns we may, without difficulty, meet the children weekly, and in the plantations advise and pray with them every time we visit their houses: Nay, in the country, if we give notice that at such a time we shall spend an hour or two at such a house with those children who shall attend, many of the neighbors will esteem it a privilege to send their children to us at the time appointed. But we must exercise much patience, as well as zeal, for the successful accomplishment of this work. And if we can with love and delight condescend to their ignorance and childishness, and yet endeavor continually to raise up their little minds to the once dying but now exalted Saviour, we shall be made a blessing to thousands of them.

But let us labor *among the poor* in this respect, as well as among the competent. O, if our people in the cities, towns, and villages were but sufficiently sensible of the magnitude of this duty, and its acceptableness to God! If they would establish Sabbath schools, wherever practicable, for the benefit of the children *of the poor!* . . .

N. B. We particularly recommend our scripture-catechism for the use of children.[23]

In a letter dated September 16, 1791, addressed "To the Brethren in the united societies of the Methodist Episcopal Church in America," Asbury urged the establishing of schools for boys and girls in order to bring Christian education to all, including those "in the small towns and villages." An item of special interest is found in his appeal: "These schools may be open on Sabbath days, two hours in the morning, and two hours in the evening, for those that have no other time." [24] In 1792 Asbury was zealously engaged in organizing what he called

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[23]Discipline dated 1798, pp. 104, 105, from Notes by Coke and Asbury on the Section "Of the Instruction of Children."

Strickland, W. P.: Francis Asbury, pp. 220-222.

[24]Minutes of the Methodist Conferences Annually held in America, from 1773 to 1794, inclusive, pp. 162-164.

district schools, one in each presiding elder's district. In this he was vastly ahead of his age, but had some success.[25]

Speaking of the early Sunday school efforts, Lee says:

> After this, Sunday schools were established in several places, and the teachers took nothing for their services. The greater part of the scholars were black children, whose parents were backward about sending them; and but few of them were regular in attending, and in a short time the masters were discouraged, and having no pay, and but little prospect of doing good, they soon gave it up, and it has not been attended to for many years.[26]

Facts ascertained from other sources would lead to a modification of this last sweeping statement.

The legislation of 1787 was changed by the addition of "or catechism" in the Discipline of 1800, giving as answer number 3 (compare tenth edition dated 1798 with eleventh edition dated 1801), "Procure our instructions or catechism for them and let all who can, read and commit them to memory."

The General Conference at Baltimore, May 1, 1824, reemphasized the responsibility of the pastors for religious instruction. The Discipline of that year, in the section (XV) entitled "Of the Instruction of Children," gives as an addition to the chapter as found in the previous Discipline the following:

> As far as practicable, it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations; to form them into classes for the purpose of giving them religious instruction; to instruct them regularly himself, as much as his other duties will allow; to appoint a suitable leader for each class who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed with the name of its leader.[27]

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[25]Strickland, W. P.: Francis Asbury, pp. 224-229; Lee, Jesse: A Short History of the Methodists, p. 197.

[26]Lee, Jesse: History of the Methodists (1809), p. 163; see Strickland, W. P.: The Pioneer Bishop, Francis Asbury (1858), p. 221; also Bennett, W. W.: Memorials of Methodism in Virginia, p. 298.

[27]Discipline of 1824.

Bennett, W. W.: Memorials of Methodism in Virginia, p. 708.

1828 the Discipline inserted after the word "station" above, the phrase, "to form Sunday schools."

§ 4. The Book Concern and Sunday Schools.

The history of the Sunday school movement in America cannot be told without early reference to the Book Concern, the Methodist publishing house and depository for religious books and tracts. Freeborn Garrettson tells of the founder of this institution as a preacher who "labored long in the gospel field," "a wise and a good man, a great and a useful preacher," the Rev. John Dickins. He began preaching in 1777, made the first entry in regard to the Book Concern printing in 1789, and died in 1798. Garrettson says:

> He commenced our Book Concern, by printing a small Hymn Book principally with his own private funds. The Book Concern which he managed with integrity and dignity, before his death, acquired a considerable degree of magnitude. He compiled that most excellent Scripture-Catechism, which has been used so long and so usefully in our church.[28]

Due largely to the labors of John P. Durbin, the Book Concern issued some volumes suitable for Sunday school libraries. He prepared its first volume and also the first Question Book of Methodism.[29] The General Conference of 1824 ordered a catechism to be compiled for the use of the Sunday schools, and directed the Book Concern "to provide, to keep on hand a good assortment of books suitable for use of Sunday schools." [30]

§ 5. Examples of Sunday School Work.

From about 1815 there was a marked increase in the interest shown in Sunday schools and in the work done through this insti-

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[28]"Freeborn Garrettson," Methodist Magazine (London), 1827, p. 812. See Christian Advocate and Journal, quoted in Methodist Magazine (London), 1829, pp. 49-51.

[29]Stevens, Abel: History of the Methodist Episcopal Church, vol. iii, p. 465.

[30]Journal of General Conference, 1824, p. 295.

tution. The perseverance, consecration, and success of workers are well illustrated in the following incident, told in 1842, of the very early Philadelphia school founded in 1814:

One of the exercises at the Christmas celebration of the Sunday schools attached to the Union Methodist Episcopal Church, in Philadelphia, was a dialogue between two boys, giving some interesting historical notices of the schools. From this it appears that the school No. 1 was organized in 1814, and was the first Methodist Sunday school in that city. The school commenced with thirty scholars and six teachers, and their first place of meeting was a room, which they obtained free of rent, in an academy next door to the church. Their whole furniture at this time consisted of two benches. . . . Soon afterward, however, they obtained some more benches, and a stove; and when to these a kind friend added a table and two chairs, the school was thought to be well furnished.

The article tells of their being ejected, furniture and all, many times, until every room had been occupied and they were shut out from the whole.

They had no resource but to teach in the open air, in the burying ground behind the church. There they continued to assemble for some time, the classes being seated, some on benches, and some, very frequently, on the graves. . . . The worst of it was, that when it rained the school had to be adjourned.

Eighty dollars raised for the school was stolen as the one bringing it to the teachers' meeting passed through a crowd. However,

in 1825 a building was erected for their accommodation, in the rear of the church; in 1827 the Association established a new school, which met at another place, and they continued to extend their borders till they had raised *seven* schools, five of which are still connected with the Union Church, the other two being united with other charges. In these five schools there are now about twelve hundred children.[31]

The McKendrean Female Sabbath School Society began

[31]History of a Sunday School, Sunday School Advocate, February 15, 1842, p. 77.

its work in Baltimore in 1816. In 1827 it gave a history of the school and a description of conditions at its eleventh annual meeting, November 3. The report reads:

> The society consists of six schools, fifteen superintendents, one hundred and eighty teachers, who attend alternately, and four hundred and fifty scholars.[32]

The following year they reported five hundred and forty-five scholars.

The Brooklyn Sabbath Union Sunday School was organized in July, 1817.

In the summer of 1826 a commodious house was erected for its accommodation.[33]

§ 6. Relation of the Methodist Sunday Schools to Sunday School Unions

The Methodist Sunday Schools in Boston became auxiliary to the Massachusetts Union Sabbath School Society July 6, 1825.

> On the 24th of May, 1825, at a meeting, previously notified, of delegates from schools connected with the Episcopalian, Baptist, Congregational, and Methodist denominations, *The Massachusetts Sabbath School Union* was formed. . . . This Union was auxiliary to the American Sunday School Union, which was formed the year previous.
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> . . . . . .
>
> The Methodists, however, do not appear to have contributed anything toward establishing the depository; and the Episcopalians only a small sum; and both denominations, in a short time, voluntarily withdrew from the Union.[34]

The Methodist Church had its own depository and literature. When the relation of the Methodist Sunday school in Boston to the Massachusetts Sabbath School Society was dissolved, May

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[32]Christian Advocate and Journal, December 14, 1827, No. 67, p. 58.

[33]Ibid., October 10, 1828, No. 110, p. 22.

[34]A Brief History of the Massachusetts Sabbath School Society and of the Rise and Progress of Sabbath Schools in the Orthodox Congregational Denominations in Massachusetts, 1850.

20, 1827, the printed accounts indicated that the association had been most pleasant and profitable.[35]

After the formation of the American Sunday School Union[36] in 1824 many Methodist schools united with it, though many remained isolated, hence the gathering of general Methodist statistics for this period is impossible.[37] In New York the Methodist Episcopal Sunday School Association, when it withdrew from the New York Sunday School Union Society, May 22, 1827, reported seven Methodist schools as having been connected with the Union.

§ 7. Religious Education on the Frontier and Among the Indians

Methodism has always had a genius for frontier and mission work. A sentence from the Memoirs of a Sabbath School Scholar sets forth vividly the method of frontier organization:

> In the autumn of 1821 there was a Sabbath school established in the neighborhood of her parents, by the advice and assistance of the late Mr. Jas. Peal, who at that time traveled the Yonge Street Circuit (Upper Canada).[38]

As Methodism sought fruitage among the colored people, so she coveted a harvest from the Indian races. One illustration from this period will suffice, and that from the Asbury Mission School:

> About one third of them are reading in the Bible, a number in the Testament, and a few are spelling: several have made

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[35]Christian Advocate and Journal, June 2, 1827, No. 39, p. 154.

[36]For a description of its plan see Peculiarities of the American Sunday School Union, Annals of Education, vol. iii (1833), pp. 484ff.

[37]For statistics of all Sunday schools see American Journal of Education, vol. ii (1826), pp. 626ff., giving extracts of Second Annual Report of American Sunday School Union, also Historical and Statistical Data, 1830, in Quarterly Register of American Educational Society, vol. ii, pp. 31-35, and footnote, p. 50.

[38]Christian Advocate and Journal (1827), No. 36, p. 144.

considerable progress in arithmetic, and a few are studying the English grammar.[39]

In these schools it is not always easy at this distance from their excellent work to separate the Sunday efforts from those of the week days. The instruction seemed always to include the Bible and catechism. This period and the beginning of the following one was the time par excellence for work among Indian tribes.[40]

"There are at this time," says the New York Observer, "twenty-one missionary stations among the Indians in the United States, occupied by the American Methodists: and from all of them the last Annual Report is highly favorable. The missions in the Cherokee nation, under the care of the Tennessee Conference, have been signally successful.

"About four years ago, the first Methodist missionary visited this nation, computed to contain fifteen thousand souls. . . . Two of these (four missionaries) have taught a school.

". . . Many children have been taught to read the Bible, and to write.

". . . above four hundred of these perishing sheep of the wilderness have been gathered into the church." [41]

The cost for the four years had not exceeded $1,600.[42]

The last message of Freeborn Garrettson to the editor of the Wesleyan Magazine in a letter penned by his daughter was:

We have a wonderful ingathering of the Indian Tribes, in almost every instance in which they have heard the glad tidings of salvation through a Redeemer.[43]

A notable gathering in New York was that of two thousand or more teachers and scholars for the purpose of meeting the converted Indian children from Upper Canada.

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[39]Asbury Mission School (Indian), Methodist Magazine (London), 1825, p. 480.

[40]For "History of Methodist Missions," see article by Nathan Bangs, Methodist Magazine (American), 1832.

[41]Methodist Missions Among the Cherokees, Methodist Magazine (London), 1827, p. 338. Quoted from New York Observer.

[42]Methodist Magazine (London), 1827, p. 338.

[43]Ibid., 1827, p. 861.

These children gave gratifying evidence of their proficiency in learning, by reading distinctly and correctly several passages in the New Testament, by answering questions in the catechism, and by lessons in spelling.[44]

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[44]Methodist Magazine (London), 1829, p. 411. (Quoted from the Christian Advocate and Journal.)

CHAPTER III

THE METHODIST SUNDAY SCHOOL UNION AND SUNDAY SCHOOL ADVANCE, 1827-1840

§ 1. Organization of the Methodist Sunday School Union

April 2, 1827, marks the turning point in the history of the Methodist Episcopal Sunday school movement. Before that date the lack of a central denominational Sunday school organization makes exact and complete returns impossible. The tracing of legislation has been a gratifying historical investigation; the accounts of schools and successes here and there have given glimpses of a great, unknown, unmeasurable activity, similar and homogeneous but unrelated and isolated in its local units. The above date was the birthday of the Methodist Sunday School Union. Never was a christening more joyously and enthusiastically celebrated. The Rev. Nathan Bangs, D.D., was elected first corresponding secretary April 10, 1827.[1] In the third volume of his History of the Methodist Episcopal Church, published 1840, he describes the significant event, the organization of a denominational Sunday School Union:[2]

The constitution was adopted and the society formed on the second day of April, 1827, and it commenced its operations under the most favorable auspices. The measure, indeed, was very generally approved, and hailed with grateful delight by our brethren and friends throughout the country. It received the sanction of the several Annual Conferences, who recommended to the people of their charge to form auxiliary societies in every

[1] Christian Advocate and Journal, No. 33, p. 130.

[2] Ibid., No. 33, pp. 130, 131.

Bangs, Nathan: History of the Methodist Episcopal Church, vol. iii, pp. 337-346.

circuit and station, and send to the general depository in New York for their books; and such were the zeal and unanimity with which they entered into this work, that at the first annual meeting of the society there were reported 251 auxiliary societies, 1,024 schools, 2,048 superintendents, 10,290 teachers, and 63,240 scholars, besides about 2,000 managers and visitors.[3] Never, therefore, did an institution go into operation under more favorable circumstances, or was hailed with a more universal joy, than the Sunday-School Union of the Methodist Episcopal Church.

Our establishment, however, of a distinct organization, provoked no little opposition[4] from some quarters, and led the managers into an investigation of the origin of Sunday schools, both in Europe and America, and the facts elicited were spread before the community in their First Annual Report.[5]

. . . . . .

That the formation of this society has had a most happy effect upon the interests of the rising generation, particularly those under the influence of our own denomination, there can be no doubt. As many of our people were not pleased with the movements of the American Union, and some who were connected with it felt dissatisfied in that relation, they had not entered so heartily nor so generally as was desirable into the work of Sabbath school instruction; but now, every objection arising from these sources being removed, a general and almost simultaneous action in favor of this important cause commenced throughout our ranks, and it has continued steadily increasing to the present time, exerting a hallowing influence upon all who come under its control and direction.[6]

The object of the Society is expressed in the second article of the Constitution:[7]

The object of this society shall be to promote the formation, and to concentrate the efforts, of Sabbath schools connected with the congregations of the Methodist Episcopal Church, and all

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[3]See Methodist Magazine (American), 1828, p. 352, for the statistics.

[4]Christian Advocate and Journal, No. 33, p. 130, and No. 36, p. 142.

[5]Methodist Magazine (American), 1828, pp. 349-353. Extracts from the First Annual Report.

[6]Bangs, Nathan: History of Methodist Episcopal Church (1838), vol. iii, pp. 344-346.

[7]Methodist Magazine (American), August, 1827, pp. 367-369.

others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God.

August, 1827, the Methodist Magazine gave some indication of the results of the organization.[8]

It was thought that this measure [organization of the Sunday School Union] would give general satisfaction to the members and friends of our church, and greatly promote the cause of Sunday schools. In this we have not been disappointed. The institution has received the sanction of the Philadelphia, New York, New England, and Genesee Conferences, which are all that have been held since the formation of the society.

. . . . . .

All the schools, male and female, in the city of New York, have come into union, and many new helpers in the good work have come forward.[9]

Much criticism by speech and in print came to the new organization. Attempts to answer these were made by the Board over the signature of the secretary. The reasons given for organizing a denominational Union were in part as follows:

The primary object of Sunday schools was to impart elementary instruction, mixed with religious improvement, to those children who were destitute of the advantages derived from common schools. Though this original object ought never to be abandoned, yet the general diffusion of this sort of instruction in our country, through the medium of common schools, and public and private free schools, renders this object less essential. Hence religious instruction is the grand and primary object of Sunday school instruction in our day and among our children. On this account, however humiliating the fact, a general union of all parties becomes the more difficult.[10] Whatever may be the inten-

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[8]Methodist Magazine (American), August, 1827, pp. 367-369.

[9]Ibid., pp. 367, 368.

[10]The Massachusetts Sunday School Union met the same situation. At a meeting of the Board in October, 1828, it was

"Voted, that all books in the depository, which are acceptable to each denomination connected with the Union, shall be kept by themselves; and

tion, each teacher of religion will more or less inculcate his own peculiar views of Christianity, and thus insensibly create party feelings and interests. And this difficulty is increased by the practice recently adopted by the employment of missionaries who are to be supported from the funds of the general institution. The managers are of the opinion that the most likely way for the several denominations to live and labor together in peace, is for each to conduct its own affairs, and still to hold out the hand of fellowship to its neighbor.[11]

The New York Observer very discourteously discussed the formation of a separate Union. This the new organization answered at length.[12]

In a few months after the new plans had been inaugurated the advance was marked.

We have the satisfaction of announcing to our friends the unexpected prosperity of this institution. Since its organization the number of children in the city of New York is nearly doubled, and several of them have become hopefully pious. There are now upwards of one hundred and thirty auxiliary societies formed, many of which are large, and include several branch societies.[13]

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that all such as are acceptable to the Baptists, and not to the Congregationalists and Presbyterians, or *vice versa*, shall be kept by themselves, and that every order for books shall be answered by books from the neutral department, unless it is known that others are wanted." The Union was dissolved 1832.

A Brief History of the Massachusetts Sabbath School Society, etc. (1850).

[11]"Reasons for forming Methodist Episcopal Union." Address of the Managers. Signed by Nathan Bangs, New York, April 17, 1827, as corresponding secretary. Christian Advocate and Journal, No. 33, pp. 130, 131.

As late as 1838 Methodist Sunday schools in sufficient number to be represented on committees held to the American Sunday School Union. A book entitled Union Questions was "approved by the Committee of Publication, consisting of members of the following denominations: Baptist, Congregational, Episcopalian, Methodist, Presbyterian, and Reformed Dutch." (See cover to book.)

[12]Christian Advocate and Journal, May 12, 1827, No. 36, pp. 142, 143.

[13]"Sunday School Union, of the Methodist Episcopal Church," Methodist Magazine (American), January, 1828, p. 38.

§ 2. Early Sunday Schools of the Union

The new organization stimulated all the auxiliary schools. As these became auxiliary they naturally reported their size and condition. From these we can estimate something of the proportions of the work prior to 1827. The Baltimore schools are typical of this. There were three groups of schools.[14]

1. Asbury Sunday School Society.

8 schools.
863 scholars.
90 superintendents and teachers who are members of the Methodist Episcopal Church.
61 superintendents and teachers, volunteers, not members.

2. Methodist Female Sabbath School Association in Baltimore.

6 schools.
487 scholars.
100 teachers, members of the church.

3. Fell's Point.

2 male and 1 female schools.
300 scholars.
8 superintendents.
37 teachers.

There was an African Sunday school in New York with about seventy scholars in attendance, mostly children. The catechism was used in the general exercises. "Some of them could read tolerably well," the visitor reported, "and most of them had some knowledge of the alphabet." [15]

A "Methodist Charity School" of 130 boys and 108 girls, mostly orphans, were furnished with books, stationery, etc. They regularly attended the Sabbath school.[16]

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[14]Christian Advocate and Journal, May 12, 1827, No. 36, p. 142.
[15]Ibid., September 21, 1827, No. 55, p. 10.
[16]Ibid., November 2, 1827, No. 61, p. 34.

The Cambridge (Md.) Sunday School Society reported in September of 1827 on a quarter's work.[17]

115 children—60 males, 55 females.
They have committed to memory
4,015 verses of Scripture.
2,954 verses of hymns.
546 sections of catechism.
Lord's Prayer.
Ten Commandments, and texts of Scripture.

There are
11 male and 13 female teachers.
49 male and 31 female members of the society.

Leesburg (Va.) Methodist Sabbath School Society reports as follows:

The school consists of one hundred and thirty-six scholars, divided into three Bible classes, two reference Testament classes, five Testament, and five alphabet and spelling classes, under the care of eleven male and fifteen female teachers. . . . The small classes in the alphabet and spelling book, have been taught in 3,367 lessons. The Testament classes have recited 11,022 verses, 3,022 pages catechism, and 2,387 hymns. The Bible classes have been examined in 1,913 chapters.[18]

§ 3. Problems of the Schools[19]

The problems before the Union are well expressed in the following twelve questions:

1. Ought any child who receives instruction in the selected lessons, to be furnished with a copy of the Scriptures?
2. Ought the third annual course of instruction to be taken from the Old or the New Testament?
3. What are the evils attending the late attendance of Sabbath school teachers? and what are the best means of preventing the evils which arise from late attendance?

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[17]Christian Advocate and Journal, September 28, 1827, No. 56, p. 14.
[18]Ibid., November 2, 1827, No. 61, p. 33.
[19]For the Sunday school problems in England during this period see Practical Hints on the Formation and Management of Sunday Schools, by the Rev. J. C. Wigram, M.A., London, 1834.

4. Ought a teacher, who absents himself from school *four* Sabbaths in succession, without a proper excuse, to retain the charge of his class?

5. How often ought a teacher to visit the houses of his scholars? and what are the best means to be pursued in performing this duty?

6. Are public Sunday school examinations beneficial? and if so, what is the best means of conducting them?

7. Ought books, which have not a religious tendency, to be placed in the library of a Sabbath school?

8. What is the best method of conducting a class in a Sabbath school?

9. When may a Sabbath school teacher be said to have finished his work, and feel himself prepared *conscientiously,* to give up his labor?

10. Ought the children of the rich to be introduced into the existing Sunday schools? and if so, what are the best means to effect it?

11. Ought one half hour of each Sabbath to be *exclusively* devoted to religious instruction? and if so, ought it to be given by each teacher to his class, or by the superintendent to the whole school?

12. Is it expedient for a male and a female school to be both conducted in the same room?[20]

§ 4. Early Work of the Sunday School Union Board

Several special efforts were made in behalf of larger Sunday school interests.

A children's paper was started in 1827 called Child's Magazine. The Christian Advocate expressed its plan and purpose:

It is intended to embrace in this little work short practical essays, anecdotes, narratives, accounts of the conversion, and happy deaths of children, facts illustrative of the conduct of Providence, sketches of natural history, poetry, etc. The constant aim in conducting this little work, will be to lead the infant mind to the knowledge of God our Saviour.[21]

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[20]"Questions, &c." Christian Advocate and Journal, October 5, 1827, No. 57, p. 18.

[21]Ibid., 1827, No. 38, p. 150.

The Board took aggressive steps at once. October 9, 1827, the following resolution was adopted:

Resolved, That a *Sabbath school prayer meeting* be held on the last Monday evening in each month, and that it be recommended to auxiliary associations to hold meetings for the same purpose on the same evening.[22]

In the records of old Saint George Sunday School, Philadelphia, are sentence reports, not always encouraging, of the monthly prayer meetings held very regularly. The entry of August 7, 1831, however, reads:

Many of the children appeared much engaged in seeking the salvation of their souls.

A second significant resolution was passed by the Board at its first anniversary meeting, 1828. The record reads:

A resolution was passed on motion of the Rev. Dr. Bangs, affectionately requesting the ministers present to organize classes in their respective stations and circuits for the instruction of Sunday school teachers in the Holy Scriptures, the better qualifying them for their arduous and responsible duties.[23]

The significance of this resolution was seen a year later. The Second Annual Report, June 24, 1829, read:

We have been gratified to learn that the proposition has been favorably received, and is beginning to be acted upon in almost every part of our work.[24]

Special textbooks were prepared. The Christian Advocate and

[22]Monthly Concert of Prayer for Sabbath Schools, Christian Advocate and Journal, October 19, 1827, No. 59, p. 26.

As late as 1846 the monthly prayer meeting was prominent. Dr. Daniel Kidder wrote: "No session of the Sunday school is of more importance than that on which the monthly prayer meeting is held." The Sunday School Teacher's Guide, p. 394.

[23]Christian Advocate and Journal, July 11, 1828, No. 97, p. 178. See also No. 98, p. 182. Address on first anniversary report.

[24]Ibid., July 3, 1829, No. 148, p. 174.

Journal announced October 19, 1827, "Scripture Questions Part I, now complete."

The Christian Advocate and Journal conducted a "Sunday School Department," and departments for children, youth, and parents, where often, as well as in the department of "General Intelligence," Sunday school material found its way. September 5, 1828, the paper began running a series of "Letters on Sunday School Instruction." These discussed problems and set forth methods.[25] June 26, 1829, a series of studies appeared entitled "Lessons for a Bible Class on the Book of Genesis."[26] This publication seems to have been made the official organ of the Union, as the reports and resolutions were ordered printed in it. We cannot estimate what the support of this weekly paper of the church meant to the success of the new enterprise, so powerful was its advocacy.

Of real significance for the New York Methodist schools was the appointment of the Rev. J. J. Matthias to have pastoral charge of the New York Sunday schools. His sermons to children became well known and popular.[27]

§ 5. Annual Reports of the Union

Not least in the advantages to the new organization was the cooperation of the Book Concern of the church. The First Annual Report of the Union contains the following facts:

Located as it [the Sunday School Union] is at New York, it possesses the peculiar facilities afforded by the proximity of our Book Concern, and is enabled by means of the extensive and increasing correspondence of the agents, to communicate and receive information from every part of the work, while at the same time auxiliaries are supplied with books and all other necessary printing for the schools at the shortest notice and on the cheapest terms. . . .

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[25]Ibid., No. 105.

[26]Ibid., No. 147, p. 170.

[27]Ibid., July 11, 1828, No. 97, p. 178. Also see "Sermon to Children," Ibid., October 19, 1827, No. 59, p. 25.

Already they have published for the use of our schools 111 editions of 33 different and appropriate books, besides 10,000 copies of the Sunday School Hymn Book, 3,500 copies of the Holy Bible, 18,000 of the New Testament, and 6,000 of the Scripture Questions on the Evangelists and Acts. They also have just published No. II of the Scripture Questions, embracing the historical parts of the Old Testament, and they intend shortly to publish No. III of this invaluable work, including all the epistles. It is estimated that 773,000 books have been printed for the use of our Sabbath schools since our organization, besides 154,000 numbers of the Child's Magazine, and several hundred thousand tickets for rewards and other purposes; and we understand the most if not all of these several publications are already stereotyped. Upward of 60 depositories have been established in various parts of the country for supplying the schools with greater convenience.[28]

The year had indeed been a good one. The report expressed their sense of divine direction and blessing:

Although our institution is of so recent a date, we have experienced the most signal manifestations of the smiles and benediction of Divine Providence, and already are we cheered by the most unparalleled success, and look forward with confident expectation to a still more extended prosperity.[29]

At the close of the quotation from the first Annual Report there is added in parenthesis in the Methodist Magazine (September, 1828):

Since the above report was prepared there have been added upward of 40 auxiliary societies, and the number is daily increasing.

Figures are available for a comparison of some value. May 6, 1828, there were under the New York Sunday School Union 90 schools in the city and vicinity, with 10,116 pupils.[30] June

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[28]Extract from First Annual Report.
Methodist Magazine (American), 1828, pp. 349-353; see p. 351.
[29]Ibid., p. 349.
[30]Christian Advocate and Journal, May 16, 1828, No. 89, p. 146.

30, 1828, there were under the Methodist Sunday School Union 16 schools in the city and vicinity, with 3,000 pupils.[31]

In 1828 the Sunday School Union received the indorsement of the General Conference. A definite statement relative to organizing Sunday schools was added to the Discipline by that Conference. It was made a preacher's duty "to form Sunday schools." The Conference appointed a Committee on Sunday Schools and Tracts—a very important step in the relating of Methodist Sunday schools to the church.

The Sunday school success of these years is fully attested by the Annual Reports of the Methodist Union.

The Second Annual Report[32] was given June 24, 1829, and showed there were

Three hundred and thirty-one auxiliary societies, many of which embrace stations, circuits, districts, and in one instance a whole Conference.

When the Annual Report was made up there had been received for that year only about seventy reports, but there were letters and other documents to be used as a basis for the report, as well as the previous year's record. On the basis of these the following report was given:

2,000 schools.
4,000 superintendents.
30,000 teachers.
130,000 scholars.

[31]Census of church membership for American Methodism (compare with figures given in Bangs's History of the Methodist Episcopal Church).

*For 1827**

Whites	Colored	Indians	Total
327,932	53,542	523†	381,997
		Increase	21,197

Traveling Preachers..... 1,465
Increase 170
From Minutes of Annual Conferences in America.

For 1828‡ Total 418,438.

*Methodist Magazine (London), 1828, p. 46.
†Very much smaller than figures given in missionary report, therefore probably not correct.
‡Methodist Magazine (London), 1829, p. 125.

[32]Christian Advocate and Journal, July 3, 1829, No. 148, p. 174.

showing an increase of

80 auxiliaries.
976 schools.
1,952 superintendents.
19,710 teachers
66,760 scholars.

The Third Annual Report,[33] given May 21, 1830, showed a most gratifying gain:

406 auxiliaries.
2,436 schools.
4,872 superintendents.
36,540 teachers.
158,240 scholars.

The Report made special mention of the new emphasis upon infant schools in the following statement:

The infant school system, now so successfully introduced into our country, has attracted the attention of the board, and in many places modifications of this system have been connected with our Sunday schools.

§ 6. Indications of Intensity of Interest

The reports of the Sunday schools and the Sunday School Association, so prolific in the columns of the church papers, show how flourishing the movement was. The traveling preacher had much to do with the success of the Sunday school, but, more than that, the very air seemed charged with the intense interest of the people in religious education. The record of Methodism in Washington County, Ohio, will serve as an illustration:

The Methodists have two traveling, and four local preachers, one thousand and twelve members, thirteen meetinghouses, and fourteen other stated preaching places, where the congregations meet in schoolrooms and dwelling houses. All have their Bible, Missionary, Tract, and Sunday School Societies.[34]

Childhood in many places took on an intensity of living that

[33]Christian Advocate and Journal, No. 194, p. 150.
[34]Methodist Magazine (American), 1830, p. 411.

tended toward the extremely abnormal. This incident is illustrative:

Some of the little boys [belonging to a Methodist Sunday school in North Carolina] attend the week-day school, and at the hour of twelve o'clock, when the scholars are dismissed for dinner, those pious children are in the habit of retiring into the woods a short distance from the schoolhouse, to hold a kind of prayer meeting. They had not been long engaged in this way before they became very happy, and shouted the praises of God, sufficiently loud to be heard by some of their schoolmates, who were at play about the schoolhouse. The first day or two a boy about twelve years old was in the habit of throwing stones at those engaged in prayer. But afterward he went with them, and while there, was powerfully convicted, insomuch that he was unable to leave the place, until the Lord spoke peace to his soul, which he did about the hour for the school to go in.[35]

But the educational work was pressed and the plans were in large measure pedagogical. The Lynn Common Sabbath School was very discerning for its day. Their report was in part as follows:

Of late we have kept no account of the quantity recited by the scholars; we have only noticed in the class papers the state of the recitation, and the behavior of the scholars; thinking that *good behavior,* and *perfect* recitations, though short, are of more consequence than *long* and *imperfect ones.* . . . We have formed a system of Sabbath school instruction. . . . The method we have adopted is principally *inductive.* . . . The plan embraces a course of biblical knowledge, and moral instruction, intended to be a complete system of Sabbath school education, and consequently may require from five to ten years for a child who commences, to finish his sabbatical instructions.

The following branches are proposed to be attended to:

1. Scripture.
2. Hymns.
3. Prayers.
4. Catechisms.
5. Scripture Tables.
6. Sacred History and Geography.

[35]Christian Advocate and Journal, 1827, No. 35, p. 138.

7. Bible Natural History.
8. Discipline of our Church.
9. Evidences of Christianity.
10. Harmony of the Scriptures and Sacred Chronology.
11. Biblical Archæology.[36]

The General Conference of 1832 gave some attention to the question of Sunday schools. The bishops in their address to the Conference emphasized the value of Sunday school work. The Conference ordered the publication of a book "in which shall be laid down, in the most simple form, the best entire system of Sunday school teaching," made it the duty of the book agents to cooperate with the general editors in the selection of Sunday school books, obligated presiding elders to "promote" Sunday schools, and preachers in charge to report Sunday school statistics.

§ 7. Later Legislation and the Decline of the Sunday School Union

In 1833 the Sunday School Union was merged into a Bible, Sunday School, and Tract Society. The Methodist Church has counted Wesley as the originator of the distribution of tracts and has adopted this method of his as one of the most aggressive means for religious work.[37] Hence the Tract Society always held an important place in the estimation of the church.

In 1828 an attempt was made to create a "publishing fund" of one hundred thousand dollars, by the interest of which our agents were to publish Bibles, tracts, and Sunday school books at very reduced prices. This fund has reached only to a little over forty thousand dollars; so that the object has been but partially realized, though much good has resulted from it. The fund should by all means be completed.[38]

The Sunday School Union and Tract Society did not print their

[36]Christian Advocate and Journal, April 24, 1829, No. 138, p. 134.

[37]See Annual Report of Methodist Sunday School Union, for 1848, p. 88; also for 1872, pp. 92-106.

[38]Ibid., 1845, p. 51.

own literature, but bought at cost from the Book Concern, the Methodist publishing house, and were responsible for editorial work and cooperation in the selection of books to be printed. When the Book Concern was in debt, as in 1828, and could not from its own resources publish Sunday school books and tracts as cheap as seemed wise and necessary, a publishing fund was essential. This fund was vested in the Book Concern to be drawn upon by the organization for which it was held. It was not strange that the union of the agencies in 1833 seemed expedient. The Tract Society and Sunday School Union have been very closely related in their activities, as the history of the Tract Society will show.[39]

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[39] "1. *Historical.* 'Mr. Wesley was the first and chief tract writer of his times.' December 18, 1745, Mr. Wesley wrote: 'We had within a short time given away some thousands of little tracts among the common people.' He and Dr. Coke instituted in January, 1782, a 'society to distribute religious tracts among the poor.' In 1817, according to Dr. Bangs (History of the Methodist Episcopal Church, vol. iii, pp. 55, 56), the 'Tract Society of the Methodist Episcopal Church' was formed. In 1828 the 'Publishing Fund,' for cheapening religious literature, was established. March 20, 1833, the 'Bible Society, Sunday School Union, and Tract Society' were formally united under one Board of Managers. In November, 1836, the Bible Society was dissolved. In 1840 the Sunday School Union assumed an independent organization. At the General Conference of 1844 Rev. D. P. Kidder was elected 'Editor of Sunday School Books and Tracts.' The catalogue for 1844 showed a list of 352 tracts. The 'Bishops' Circular,' issued March 24, 1845, through the agency of Rev. Dr. Kidder, gave a new impulse to the work. The General Conference of 1852 reorganized the Tract work. Rev. Abel Stevens was elected corresponding secretary. In 1854 Dr. Stevens resigned, and Rev. Dr. J. T. Peck was elected. In 1856 Rev. Dr. James Floy became corresponding secretary. In 1860 Rev. Daniel Wise was elected corresponding secretary by the General Conference. In 1872 Rev. J. H. Vincent was elected.

"2. *Objects of the Tract Society.* (1) 'To diffuse religious knowledge by the circulation of the publications of the Methodist Episcopal Church, in the English and other languages, in our own and foreign countries.' (2) To promote earnest lay-labor in each church and community, thus securing a system of pastoral aid for the work of visitation from house to house. (3) To increase the efficiency of the Sunday School as an agency for the circulation of evangelical literature" (Annual Report of Sunday School Union, for 1872, p. 85).

The Discipline of 1836 adds to that of 1828 in regard to Sunday schools:

The course of instruction shall not only embrace the nature of experimental religion but also the nature, design, privileges, and obligations of their baptism.[40]

Also as the duty of every preacher:

To appoint a suitable leader for each class who shall instruct them in his absence, recommend to the preacher such among them as he may think suitable to be received among us on trial.

Under the duties of the bishop (Sec. 4) in the Discipline of 1836 we read:

He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty shall be to travel throughout the bounds of such Conference for the purpose of establishing and aiding Sabbath schools, and distributing tracts.

The *Sunday-School Messenger,* originally a magazine, started in Boston, in 1837, by the Rev. D. S. King, was merged into the Sunday School Advocate in 1846, that there might be but one Methodist Sunday school paper.[41]

In 1836 the General Conference advised the dissolution of the Bible Society; and that the influence should be given to the American Bible Society. From this period, however, the Sunday School Union rapidly declined. This decline was not due to the change of organization alone, although undoubtedly the combination of the two large and commanding interests since 1832 had retarded the usually aggressive work. A large element in the situation was the burning of the Book Concern, February 18, 1836, destroying offices, records, books, and plates. It required beginning *de novo.* For four years the Sunday School Union was inactive, though local associations and schools throughout the country thrived, and many friends espoused the cause. A sentence from the address of J. Cross, October 6, 1839,

[40]Sec. 15.

[41]Dorchester, Daniel: Christianity in the United States, p. 428 (pub., 1888). Annual Report for 1846, pp. 6, 28.

on "A Plea for Sabbath Schools," expresses the conviction of many leaders:

> No benevolent or religious enterprise of the present day has stronger claims upon the zeal and the liberality of Christians.[42]

The Sunday School Union could not be inactive long. Its reorganization came as a necessity of the situation, as an outburst of the pent-up forces of a growing evangelistic church.

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[42]Methodist Magazine (American), 1840 (pp. 163-179), p. 174.

CHAPTER IV

THE PERIOD OF ORGANIZATIONAL PROGRESS, 1840-1908

§ 1. A Quadrennium of Re-beginnings, 1840-1844

What a resurrection the year 1840 recorded! Sunday schools had continued to flourish, but the Board that had since 1827 been the leader and the general of the movement was awaiting the call to new life. The call came through the zeal of some New York Methodists and the legislation of the General Conference of 1840. The Discipline, unchanged except in minor details since 1828, evidences the rebirth. It reads:

Question. What shall we do for the rising generation? Answer, 1. Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the cooperation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months; to lay before the Quarterly Conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools within their respective circuits and stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall be deemed a Board of Managers having supervision of all the Sunday schools and Sunday school societies within its limits, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church; and each Annual Conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preachers as above directed.[1]

The legislation further recommended the appointment of a special agent to travel throughout the bounds of each Annual

[1] Discipline, 1840, Sec. xvi.

Conference "where the general state of the work will allow," "for the purpose of promoting the interests of Sunday schools." The extensive use of the catechisms in "our Sunday schools and families," and the faithful enforcing by the preachers upon parents and teachers of "the importance of instructing children in the doctrines and duties of our holy religion," were enjoined. It was made the special duty of preachers to form "Bible classes for the instruction of larger children and youth" wherever they could, and to appoint suitable leaders where they could not superintend them personally. For the permanency, continuity, and vital meaning of the effort with the children the following was added:

5. It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, and leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally, and kindly, on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love feasts; and such as are truly serious, and manifest a desire to flee the wrath to come, shall be advised to join society as probationers.[2]

Thus were fostered the high hopes of the zealot leaders of that historic year. The book of Minutes[3] in the secretary's handwriting announces December 14, 1840, as the busy day of reorganization and records a significant motion:

That the corresponding secretary be instructed to open a correspondence with foreign and domestic societies on Sunday school subjects.

During the next few months this earnest company of men composing the new board had decided to publish, in order to put

[2]Ibid., Sec. xvi, 5.

[3]Sunday School Union, Methodist Episcopal Church (Minutes from December 14, 1840, to April 26, 1876).

into general use, the questions on the Monthly subjects for Scripture Proofs used in the Methodist Schools of New York[4] and to publish "a Sunday School Journal or paper, semimonthly, for the use of Sunday school teachers, superintendents, and others engaged in Sunday schools, to be devoted to the general interests of the Sunday school cause, and to be also the organ of the Sunday School Union." [5] They considered "the subject of publishing suitable apparatus and books for Infant Schools," [6] and the "getting up Mission Sunday Schools." [7] The publishing of Sunday school papers had been quite a problem. The specimen number of the Sunday School Advocate published July 2, 1841, contains this editorial statement:

> We have tried to sustain a "Youth's Instructor and Guardian and Sunday School Assistant," but without success. We have tried to sustain a "Youth's Magazine," and that has failed. We now make another experiment, viz., the "Sunday School Advocate." [8]

Three years previously they had begun The Youth's Magazine (monthly), but discontinued it to make room for the Advocate.[9] The basis for estimating success seemed to be the ability to meet the expense of publication. The report of the Sunday School Advocate shows a 50,000 circulation in 1845.[10] This signal victory insured perpetuity and long life to the new paper.

The Sunday School Union, vigorous in its resurrection power, sought for an opportunity of dealing first-hand with the Sunday school problem. In April they had considered the question of "getting up Mission Sunday Schools." The following month they ordered one for colored children and one, presumably, for white children.

[4] February 22, 1841.

[5] Ibid., ordered published April 26 as a "paper of miscellaneous character."

[6] April 26, 1841.

[7] Ibid.

[8] Page 6. [The Sunday School Classmate was begun April, 1873.]

[9] Ibid., p. 5.

[10] Annual Report, 1845, p. 41. (For the year April, 1844, to April, 1845.)

The colored one seems never to have been begun, probably because they failed to get the cooperation from the public school which they had anticipated. On June 6 they opened the other with a pledge of $50 per year for rent, and applied $5 for Infant School apparatus for it.[11] Such were their humble beginnings, the operating of a single school in New York city, and the aiding of struggling schools with the small means at command, with the Bibles and Testaments, granted by the American Bible Society[12] for distribution,[13] and with library books published by the Methodist Book Concern for the Sunday School Board.

These library books were granted to especially needy schools.[14] A Sunday School Teacher's Library was ordered published October 29, 1842.

Some of the auxiliaries that affiliated with this Union were very flourishing.[15] Occasionally these reports were incorporated in the minutes of the Board meeting. Such a one is the following:

Oct. 29, 1842.

Genesee Conference Sunday School Report: "378 schools, 3,114 superintendents and teachers, 16,130 scholars, 29,245

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[11]October 23, 1841. Report on the school. Opened with 35 scholars, now 55, average, 40; 4 male and 2 female teachers (besides members of committee, one or two each session); 24 bound volumes and a number of tracts. Teachers contribute a small amount weekly for stove and fuel.

July 29, 1844, it was reported that the New York City Sunday School Society of the Methodist Episcopal Church "would take care of all schools in the city."

[12]July 26, they received their first grant—300 Bibles and 700 Testaments.

[13]August 23, 1841. Request from a school "in the Seventh Ward of the City of Brooklyn, for one dozen Testaments and one Bible; the school has 37 scholars, about one-half read; the school has 6 Testaments. Granted." (First application where school is described in the minutes.)

[14]September 27, 1841. Grant of $8 worth of library books to the Sunday School at Rising Sun, Philadelphia Conference. (First grant of library books by this reorganized Board.)

[15]"The number of schools and scholars have *more than trebled* during the past year." 1841: 108 schools, 121 superintendents, 610 teachers, 4,168 scholars, 5,150 volumes. Tennessee Conference (Sunday School Advocate, 1841, vol. i, p. 45).

volumes in the libraries; being an increase, over those reported last year, of 113 schools, 956 superintendents and teachers, 3,607 scholars, and 4,421 volumes in libraries."

Some encouragement came to this eager Board from such a report as that of Lebanon, Illinois, where a grant of books had been made. This too was spread on the minutes, February 26, 1844:

> The school was now divided into two flourishing schools; there had since been a revival in the place; and a church was about to be built. There are now fifty church members where a short time ago there were no professors of religion except the lady who had established this school.

The 1844 Anniversary was held with Bishop Waugh presiding. A collection of $80.25 evidenced that friends were interested. The four years and over had been meager ones in the resources at their command as a Board, $685.22 the grand total from December, 1840, to May, 1845.[16] But the years had justified the organization, and hope and consecration were factors to be reckoned with by the lawmaking body of the church, the General Conference.

§ 2. The Years of Calamities and of Unprecedented Progress, 1844-1868

May, 1844, marked a glad, new day in the program of Sunday school work. The Board passed the resolution

> That the General Conference be respectfully requested to appoint an Editor of the Sunday School books and publications whose entire time shall be devoted to the interest of the Sunday School Cause.

The request was granted and the Rev. Daniel Parish Kidder, D.D., was elected the first "Editor of Sunday School Books and Tracts," and on June 24, 1844, the corresponding secretary of the Sunday School Union. His coming to the work has been called the marking of "an era in the history of the Sabbath school

[16] Annual Report of Sunday School Union, for 1848, p. 82.

cause in the Methodist Episcopal Church." [17] He possessed great organizing ability, and the publications of papers and books showed a higher literary ideal and a better business management. He arranged with the Religious Tract Society of London for a free exchange of books,[18] solicited the aid of many good American writers, and compiled and edited eight hundred Sunday school books. He also prepared the standard catechism of the Church.

The General Conference of 1844 added to previous legislation these words:

> And it is recommended that, in all cases where it can be done, our Sunday schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One half of the amount so collected in each school shall be appropriated for the purchase of tracts, to be distributed under the direction of the preachers and superintendents, and the other half shall be forwarded to the treasurer of the Sunday School Union of the Methodist Episcopal Church for the purposes specified in the Constitution of said Union.

This meant a greatly increased opportunity for service for the Board as the report for the years immediately following shows.[19]

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[17]Sunday School Journal, vol. ii, (January, 1870), p. 74, on "Daniel Parish Kidder, D.D."

See Annual Report for 1856, pp. 81, 82. Resolutions passed by the Board of Managers upon Dr. Kidder's retirement from office (1856).

[18]Minutes of November 25, 1844.

The Sunday School Union's "first annual report was issued in pamphlet form, in 1845." Annual Report for 1850, p. 12.

[19]Receipts of the Union:

From 1840, to May	1845	$ 685.22
In	1846	2,336.88
In	1847	3,788.66
In	1848	4,676.79
In	1849	4,058.74
In	1850	5,008.60
In	1851	6,561.80
In	1852	7,258.09
In	1853	9,584.17

With so fine a body of legislation the next task became that of rallying the whole church. The keynote of the Anniversary of 1845 was sounded in the challenge of the first speech:

Resolved, That at the present day no Christian can be considered excusable for indifference to the cause of Sunday school instruction.

Bishop Janes spoke on the value of the child, in its possibilities and destiny and in its future service to the church and the race.[20] In the published Annual Report a spirited plea for the Sunday School Union was made to the church.[21] Speaking of the years of nonorganization it urged:

There was no common center about which we could rally—no visible bond of attachment connecting our efforts—no agency for receiving contributions to this cause, and distributing their avails to the destitute—no provision for collecting and arranging statistics—and, in fine, no authorized and efficient organization designed to deliberate upon the great interests involved in this department of Christian labor, or to devise means for their promotion.[22]

In	1854	10,170.28
In	1855	11,381.54
In	1856	12,316.37
In	1857	11,268.88
In	1858	11,299.57
In	1859	12,796.74
In	1860	12,007.32
In	1861	11,214.64
In	1862	9,595.89
In	1863	12,978.48
In	1864	17,839.47
In	1865	17,738.17
In	1866	19,620.08
In	1867	23,203.82

Annual Report for 1867, p. 18.

There was still on hand in 1847 some $400 of the funds of the old Tract and Sunday School Society which was paid over to the new Board. Minutes, March 29, 1847.

[20]Annual Report, 1845, pp. 8-10.

[21]Ibid., pp. 17-26.

[22]Ibid., pp. 17, 18.

A challenge in the appeal is given in the words:

> Who are to educate religiously the children of the three or four millions of people who attend our churches and look to none others so much as to us for religious guidance and instruction? Who, unless we do it ourselves?[23]

The ideals of the Union at this time were expressed in six points:[24] the cooperation of the ministry and membership of the church; the enlistment of children "universally"; improvement of "plans and modes of instruction," and especially of the qualifications of teachers; the arousing of the missionary spirit; the increase of the income of the Union until it could meet the needs "of all the destitute throughout our connection"; and the making of the movement prominent before the public. This last point was urged in the following language:

> We must preach, talk, and write more upon these subjects. We must call local and general conventions, in order to excite attention, to compare views, and to stimulate exertions. This has already been done with fine effect in several places, and should be repeated as often and as long as the cause is found productive of good.

An encouraging note found its way into the minutes of July 7, 1845, which shows something of the work at large:

> The corresponding secretary reported that since the last meeting he had visited several Conferences and in all had asked and obtained the passage of a resolution to take up collections for the Union at all the appointments within their bounds. He had found much want of information among the preachers on the subject of the Union, and had met with great encouragement wherever he had presented its claims.

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[23]Ibid., p. 23: "While the average number of children in the Sunday schools of some other Christian denominations is about equal to their church communicants respectively, the proportion in our own church is considerably less than one third! With a membership of over one million, we number only about three hundred thousand children in all our Sunday schools! The largest proportion of Sunday school children to church members in any of the Annual Conferences is about as one to two, while in some of them it is less than one to ten!" (Annual Report, 1845, p. 50.)

[24]Ibid., pp. 38, 39.

The rapid strides of these years in the extension of the Sunday school can in part be told by the comparison of figures:

		Schools	Officers and Teachers	Scholars
(1)	1844	4,546	44,745	260,585
	1847	6,568	65,146	340,230
	Gain	2,022	20,401	79,645

During these four years the division of the Methodist church had withdrawn nearly half the territory which the report of 1844 covered.[25]

		Schools	Officers and Teachers	Scholars
	1845[26]	5,005	47,252	268,775
(2)	1853[27]	9,438	102,732	525,008
	Gain	4,433	55,480	256,233

The increase during the nine years was about equal to the whole progress for the sixty years, 1784 to 1845. The report on the basis of the years up to 1853 and inclusive, says:[28]

During the last seven years we have expended over four hundred thousand dollars on our schools. And, what is best of all, God has deigned to crown our Sunday school labors with the conversion of seventy-seven thousand four hundred and eighty-six souls—an average of eleven thousand per annum.

		Schools	Officers and Teachers	Scholars	Conversions
	1848	6,758	70,264	357,032	8,240
(3)	1858	11,834	131,344	695,302	32,315

The numbers had almost doubled and the conversions were nearly fourfold.

[25]Annual Report for 1848, p. 81.

[26]Ibid., 1845, p. 43. [For the year April, 1844-April, 1845. The statistics for April, 1845-April, 1846, were embodied in a "Circular" sent to the several Annual Conferences. (See Appendix B in the report for the calendar year of 1846 under date of January, 1847.) After January, 1846, all reports follow calendar years. See Report for 1846, p. 13.]

[27]Ibid., for 1854, p. 13.

[28]Ibid.

It was during this period of such great advance[29] that three items of importance were added to the legislation. In 1852 the General Conference (Discipline Sec. XI) made it the preacher's duty

to publicly catechise the children in the Sunday school, at special

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[29]General Sunday School Statistics, 1850.*

*Annual Report for 1850. Appendix B, pp. 101-103.

"We have been at some pains of late to collect, for the purpose of publishing in this Annual Report, correct and particularly, official Sunday school statistics from all reliable sources, hoping to be able to present a numerical exhibit of the entire Sunday school cause at the middle of the nineteenth century.

"There doubtless are other Sunday school statistics in existence, but we have not been able to gain possession of them; and we now publicly invite other Societies, Unions, or Churches, not here represented, as well as those whose figures may change during the present year, to forward us their statistics for publication hereafter.

	"Schools	Teachers	Scholars
	"England		
"London S. S. Union	503	10,207	100,075
"(Interdenominational, comprising a circle of 5 miles around City Post Office.)			
"Wesleyan Methodist Church (Great Britain)	4,444	84,650	465,402
"Primitive Methodist Church	1,278	20,114	.....
	"United States		
"Mass. S. S. Society	433	8,753	72,985
"(Cong. Churches in New England)	(Returns imperfect and the Secretary estimates 500	10,000	90,000 to 100,000)
"Unitarian S. S. Soc.	236	2,663	16,546
"(Returns from only 162 schools.)			
"Reformed Dutch Church	382	.....	19,791
"Protestant Epis. Church	.....	7,554	44,148
"M. E. Church, South	1,262	7,409	44,500
"(Five Conferences at least not reported.)			
"M. E. Church	8,021	84,840	429,589
"American S. S. Union	.....	.....	.....
"New England S. S. (Bapt.)	.....	.....	.....
	"Canada		
"Wesleyan Meth. Church	300	1,560	10,560
"In Methodist Schools	15,305	198,573	950,151

aggregating 1,148,724 enrolled in Methodist Sunday Schools."

meetings appointed for that purpose; to form Bible classes for instruction of larger children and youth[30] and to attend to all the duties prescribed for the training of children.

He was required to report at each Quarterly Conference on the catechising and on the condition of the Sunday school.

The General Conference of 1850 made the superintendent a member of the Quarterly Conference, with all the privileges of other members of that body, thus recognizing the Sunday School as an integral part of the church.

A year selected midway through this period presents some other interesting facts in Sunday school work. The printing and library work in 1850 shows that the Sunday School Union was rendering a large service in that department. There was emphasis upon having this literature, "in the main, American in its scenery, spirit, sentiments, and characters, while books of foreign origin should be introduced carefully and sparingly."[31]

PRINTING IN 1856[32]

Number of pages of Sunday school books printed at New York during the year	70,209,750
Pages of books contained in the Sunday School Advocate printed in New York and Cincinnati, counting each page of the new series as equivalent to fifteen pages of an 18mo book, and of the old to *fourteen*	277,920,000
Total number of 18mo pages printed	348,129,750

SUNDAY SCHOOL BOOKS BOUND IN 1856

Turning from the printing office to the bindery, we learn that the number of Sunday school volumes *bound* during the year was	593,801
Publications of various sizes, put up in paper covers	471,908
Number of children's tracts, put up in packages	1,006,000
Total of publications prepared for issue	2,071,709

Counting three hundred working days in the year, the above

[30] The Conference of 1860 added "and adults."

[31] Annual Report, for 1856, p. 78.

[32] During the year the publication was begun, entitled Die Sonntag-Schul Glocke a paper for German speaking children. It was published at Cincinnati, editor William Nast. Annual Report, p. 81.

totals show that our bindery has turned out daily, on an average, of bound volumes, nearly..... 2,000
And of Sunday school publications, of all sorts..... 6,905
The products of the bindery, when compared with those of last year, show a decrease in the number of publications prepared for issue, of..... 2,075

We now have *nearly eleven hundred* volumes of Sunday school books, exclusive of requisites, on our catalogue.[33]

Two items from the report of the year 1857 demand attention:

SIX HUNDRED AND THIRTY-NINE THOUSAND ONE HUNDRED AND TWENTY CHILDREN (*one-tenth of the children of this nation,* between the ages of five and fifteen,) are, at this moment, in the Sunday schools of our church!

. . . . . .

During the last eleven years nearly *eighty-nine per cent* of the net increase of our church membership has been derived from our Sunday schools.[34]

As might be expected, the year ending in 1862 presented the first decrease since 1846, when the Methodist Episcopal Church, South, separated from the Methodist Episcopal Church. This decrease of 293 schools and 9,306 scholars was due to the secession of the Southern States. There was a decrease in 21 Conferences, but in spite of the war, 30 Conferences showed an increase in the enrollment of scholars. The receipts dropped $1,618.75 and were $798.14 less than expenditures.[35]

The year 1864 was a General Conference year. The report contained a comparison for the quadrennium from 1859 to 1863.[36]

[33]Annual Report for 1856, pp. 77, 78.
[34]Ibid., for 1857, pp. 69, 71.
[35]Ibid., for 1862, pp. 9, 10, and 13.
[36]Ibid., for 1863, p. 11.

	Schools	Officers and Teachers	Scholars
Total in 1859.....	12,809	140,527	747,148
Total in 1863.....	13,088	148,582	841,706
Increase	279	8,055	94,558

Total of conversions for the four years ending with 1863, 70,076.

The year 1863 showed an increase in number of scholars, in the amount of literature published, in the circulation of the Sunday School Advocate, and in the number of conversions.[87]

In 1864 the work went back to an encouraging increase in all departments. Gratitude is expressed in the following report.[88]

Another year of war has failed to hinder the Methodist Episcopal Church in her work of training our nation's little ones in the fear of the Lord. Prosperity has smiled upon every department of our Sunday school work. The facts in this report are such as to awaken renewed gratitude in the hearts of all who, like our blessed Master, love to see childhood led into the way of salvation.

The General Conference made some important additions in Sunday school legislation, largely in the direction of relating the Sunday school more closely to the church.[89] The superintendent must be a member of the church; the Quarterly Conference was to have "supervision" over the Sunday school through a Sunday School Committee it was required to appoint, and was given the power to remove the superintendent if found unworthy or inefficient; the Sunday School Committee was made responsible for aiding in the procuring of teachers, for seeking to promote the attendance of the children at school and regular public worship, and in raising money to meet the expenses of the Sunday schools of the charge. The preacher, the superintendent, and the committee were charged with deciding "what books shall be used in our Sunday schools." Each preacher was required to report for the Quarterly Conference journal "the number, state, and average attendance of the Sunday schools and Bible classes in his charge and the extent to which he has preached to the children and catechised them." The General

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[87] Annual Report for 1863, pp. 9 and 13.

[88] Ibid., for 1864, p. 8.

[89] See the Discipline, also Annual Report for 1864, pp. 16-19.

Conference Journal for 1864 contains an interesting resolution (page 263):

That it is the duty of each preacher-in-charge, aided by the other preachers and the Sunday School Committee, to see that our Sunday schools be continued through the winter, as well as other seasons of the year.

The year 1865 presented its problems. The expenses of material and labor and the heavy internal revenue tax made the printing business unprofitable. In spite of this thirty-four new publications were added, twenty-six of which were books![40]

The report of the Board for 1866 had a jubilant note, with a great vision:

The Sunday school department of the Methodist Episcopal Church was never more prosperous than during the year just departed. Increased numerical strength, internal improvement, and greater spiritual efficiency, mark its history. Never before have our leading Sunday school men so generally and earnestly aspired to elevate the standard of instruction, and never have we had so many conversions reported. These are cheering facts in themselves, and they indicate the coming of a day when the failure of a school to bring its pupils to Jesus and into the church will be deemed an exceptional experience. The time will soon come, we trust, when the vast majority of our Sunday school scholars will be so trained as to be early led into the fellowship of Jesus and of his church.

Stevens, speaking of the Methodist Church at this time, says:

It now [1866] has (aside from its offspring in the Methodist Episcopal Church, South) 13,400 schools, more than 150,000 teachers and officers, and near 918,000 scholars, about 19,000 of whom are reported as converted during the last year. There are in the libraries of these schools more than 2,529,000 volumes. They are supported at an annual expense of more than $216,000, besides nearly $18,000 given to the Union for the assistance of poor schools. There are circulated among them, semimonthly, nearly 260,000 "Sunday School Advocates," the juvenile periodical of the Union. The number of conversions among pupils of

[40] Annual Report for 1865, p. 13.

the schools, as reported for the last eighteen years, amount to more than 285,000, showing that much of the extraordinary growth of the church is attributable to this mighty agency. The Union has four periodicals for "teachers and scholars," two in English and two in German, and their aggregate circulation is nearly 300,000 per number. Its catalogue of Sunday school books comprises more than 2,300 different works, of which more than a million copies are issued annually. Including other issues, it has nearly 2,500 publications adapted to the use of its schools. In fine, few, if any, institutions of American Methodism wield a mightier power than its Sunday School Union.[41]

A comparison of twenty-one years, 1847-1867, inclusive, shows, as far as figures can, the record of this important movement during this period.[42] Of special interest is the very small increase in the number of schools in 1848 and 1856 and for the period of five years beginning with 1861 (1862 and 1863 register a very marked decrease). Some of the rapid increase, such as that of the years 1850 and 1858, and the large enrollment in 1859 and 1860, in the number of officers and teachers can hardly be accounted for. The period covered by the Civil War shows in every detail the upheaval of society.

INCREASE IN TEN YEARS

	Schools	Officers and Teachers	Scholars	Total Expenses of Schools
Increase in 1847	457	4,056	19,600	$34,900
" 1848	190	5,118	16,802	46,843
" 1849	576	3,610	35,201	48,079
" 1850	687	10,966	37,356	54,587
" 1851	685	8,721	43,722	66,124
" 1852	368	4,470	31,368	69,094
" 1853	364	4,701	20,329	83,965
" 1854	470	4,917	28,057	95,690
" 1855	561	5,510	26,061	102,485
" 1856	131	1,160	24,987	99,614
Total	4,489	53,229	283,483	$701,381

[41]Stevens, Abel: A Compendious History of American Methodism, pp. 536, 537.

[42]Annual Report for 1867, pp. 10, 11.

		Total Conversions	Increase of Church Membership
Increase in	1847	4,188	dec.
"	1848	8,240	7,508
"	1849	9,014	23,249
"	1850	11,398	27,367
"	1851	14,557	32,122
"	1852	13,243	6,896
"	1853	16,916	3,937
"	1854	17,494	30,732
"	1855	17,443	16,073
"	1856	16,775	896
Total		129,268	148,780

INCREASE IN ELEVEN YEARS

		Schools	Officers and Teachers	Scholars
Increase in	1857	629	6,102	35,007
"	1858	605	10,923	56,182
"	1859	975	9,183	51,846
"	1860	638	8,105	60,840
"	1861	153	1,073	18,251
"	1862	dec. 293	dec. 1,889	dec. 9,306
"	1863	dec. 219	766	24,773
"	1864	125	995	19,778
"	1865	152	3,462	53,103
"	1866	481	8,961	66,199
"	1867	1,446	9,695	102,739
Totals for 21 years		9,181	111,605	762,895

		Total Expenses of Schools	Total Conversions	Increase of Church Membership
Increase in	1857	$115,559	14,669	20,192
"	1858	107,786	32,315	136,036
"	1859	128,412	20,580	17,790
"	1860	127,789	19,517	20,102
"	1861	139,578	17,498	dec.
"	1862	128,147	12,828	dec.
"	1863	168,695	20,233	dec.
"	1864	216,466	18,892	4,926
"	1865	285,829	25,122	939
"	1866	371,130	44,144	102,925
"	1867	384,298	31,270	113,897
[43]Totals for 21 years		$2,875,070	386,336	498,534

[43]A comparison is possible based on the Statistical Report of Sabbath schools in Cook County, Illinois, May, 1867.

The year 1867 closed with the following enrollments: Schools, 15,292; officers and teachers, 171,695; scholars, 1,083,525; conversions, 31,270.[44]

A glimpse of one of the oldest groups of Sunday schools gives us some knowledge of their organization at that time:

There are fifteen Sabbath schools and six mission Sabbath schools working under the charge of the Methodist Episcopal Churches of the Washington District. The oldest of these is the "Dunbarton-Street," Georgetown, established, in 1819. In these schools there are enrolled 106 officers, 367 teachers, 377 Bible class scholars, 871 infant class scholars, and 2,134 scholars in what may be called, for distinction, the main school, and 650 officers, teachers, and scholars in the mission schools, making a total of 4,353 officers and scholars enrolled on our Sunday school books. The average attendance since the first Sunday in January last has been 2,508, or three fifths of the whole number. . . . The total number of conversions of scholars during the past year is 145, the largest number being in Dunbarton-Street, Georgetown, namely 32. . . . Nine schools have regular class or prayer meetings for their special benefits. . . .

In eight of our schools morning and afternoon sessions are held. Twelve schools have missionary societies under their charge and four have temperance societies. One school has a scholar's aid society. . . . Four of our schools report that the rooms they occupy are not at all well adapted to Sabbath school purposes, and three report that their rooms are only tolerably well adapted to the purpose. The others possess rooms that are,

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Seventeen denominations reported. The Methodists led in the number of schools (23), and were second to the Presbyterians in the number of officers and teachers (620), and were second to the Baptists and Presbyterians in the number of scholars, the Baptists having the highest, 6,269; and the Methodists, 4,968. The Methodists led in the volumes in libraries, reporting 6,954. They reported hopeful conversions 266, and were second to the Baptists, who gave 387.

The Methodists' benevolent contributions led, with $2,389.60, but were second in the moneys expended for Sunday schools, aggregating $16,114.85 over against the Baptists, aggregating $24,395.20 (Sunday School Teacher, July, 1867, p. 223).

[44]Annual Report for 1867, pp. 9, 11.

perhaps, without their equals anywhere for comfort and convenience.[45]

In studying these years of great prosperity, especially in the department of literature, it must be emphasized that Dr. Daniel Wise, that prolific writer and efficient editor, became the corresponding secretary of the Union in 1856.[46] The catalogue of the Book Concern listed thirty-four volumes written by him.[47]

With all the success of this period it was the most trying series of years in the history of the movement. The Sunday School Reports evidence three experiences of great moment in the world's history, having direct influence upon the Sunday school work and plans. The reports will set forth the problems and the temper of the men who faced them. The first is of 1848:

Another year has closed. It has been a year distinguished in the world's history for changes the most unlooked for and eventful.

Since 1848 commenced, revolution following revolution has agitated Europe. France has become a republic. Prussia and Austria have been convulsed by the struggle for popular right. England has been threatened by another Irish revolution, and, last of all, the pope of Rome has become a refugee, and the Italian people, so long downtrodden and oppressed by the papacy, are trying the experiment of governing themselves.

All these events have an important bearing upon the destiny of our own country. When Europe is agitated, America becomes the asylum to which thousands flee for refuge and protection. Emigration from the Old World to the New has been rapid for years past. It is now likely to be more rapid than ever before.

Herein particularly may be seen the importance of the Sabbath school enterprise, in the economy of God's providence, and also the important relation we sustain to it.

[45]Sunday School Journal, December, 1869, pp. 70, 71 ("Methodist Episcopal Sunday-Schools in the District of Columbia").

[46]The Minutes of the Board of Managers (December 21, 1898), speak this eulogy upon the recently deceased (December 19):

"He exercised a power surpassed by few men of his time. We recall with pleasure the memory of his blameless life, his genial, kindly and sympathetic nature, and his high ideals of character."

[47]Annual Report for 1900, p. 10.

Great Britain and the United States of America are the only two countries of the world where Sabbath schools prevail, and where anything like extensive and systematic agencies are in action for instructing the young in the Word and fear of God. Great Britain is filled with population, and receives no accessions from abroad. Our territories, immensely enlarged by the accession of Texas, New Mexico, and California, stretch from the Atlantic to the Pacific, through 22 degrees of latitude, and 60 of longitude; and having 3,000 miles of coast upon one ocean, and nearly half that number in a right line upon the other.

The movements of the times indicate that this vast area, central as it is between Europe and Asia, is to be rapidly filled up by the expansion of our own population, and the influx of foreign emigrants. If it is to be filled with a people who, notwithstanding the intelligence of the times, know not God, and read not his Word, better were it that America had never been discovered, and that the Old World should retain its population.

But we hope better things—things which promise the salvation of millions, and which foreshadow the world's redemption.[48]

Following upon the very heels of war came pestilence. What a message of awe and what a challenge it brought!

In reviewing the year that has just terminated we find occasion for the most devout gratitude to Almighty God.

Our country, in common with other nations of the earth, has been smitten with a wasting pestilence. Thousands have been hurried by the cholera to the grave. . . .

We are called upon by this signal Providence, to devote ourselves renewedly and more sacredly to the service of God.

While the Almighty is speaking to the nations in the voice of alarming judgments, it is no time for the church to be inattentive, or for individual Christians to seek spiritual ease.

While the events of the world are moving onward with startling rapidity, and with results that could not be anticipated, it becomes Christians to let their influence be felt on the side of Him who has the right to rule all events and all hearts.

As generation succeeds generation it becomes more and more apparent that if men are to be saved by the power of truth and grace, they must be the subjects of Christian faith and labor while young. As the masses of the Old World continue to pour

[48]Annual Report for 1848, pp. 17, 18.

in upon our country, and as the vast extent of our Union continues rapidly to fill up with population, the institution of Sunday schools appears more and more important. It is the moral hope of the rising generation.[49]

But the experience that broke the heart and humbled the spirit was of America's own making—brother at war against brother. The reaction of those in charge of the Sunday School Union may be easily discerned in quotations from three of the Annual Reports.

The future is always vailed to human eyes. Yet the shadows of coming events may at times be seen falling on the present. But who can catch a glimpse of to-morrow in this dark night of our national misfortune? Impenetrable mists surround us, and we can do little but sigh, pray, and trust in God. But come what will, we must stand by the institution which cares for the children. We must hasten to the rescue of our Sunday school interests. Our schools, our periodicals, our publications, our Sunday school Union *must* be sustained. To neglect these would be to entail still darker days than the present upon coming generations. This must not be. By the grace of God it shall not be. The children shall be cared for in spite of war, waste, hard times, or any other evil that may prey upon this generation. May the Lover of little children cause this resolution to be the voice of the church, the watchword of all her ministers![50]

The past year has been, to adopt the language of the prophet Joel, "a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." The evil influences of the slaveholders' great rebellion have been felt in every city and hamlet, in very church and Sunday school throughout the republic. The mustering of mighty hosts for battle has robbed our churches of many strong and beautiful pillars, and our Sunday schools of many valuable officers and efficient teachers. Moreover, war has marched, with fear and devastation in its train, along the borders of our work. Would it be wonderful if, under these appalling circumstances, our cause had waned into feebleness or fallen into disorganization?

But, thanks be to God! it has neither seriously diminished

[49]Annual Report for 1849, pp. 27, 28.

[50]Ibid., for 1861, pp. 35, 36.

nor shown any alarming signs of decay. True, it has halted in its grand march; it has suffered some diminution; it has lost some of its choice supports by the stroke of the sword; but it still stands vitally uninjured. It has not suffered as some of its friends feared it might. It is still a living, strong, and healthy institution —a tree *bowed* but not broken by the storm. Nor are evidences lacking of the Divine favor. Heavenly benedictions drop upon it like dew, securing for it the good will of the church, and making it the instrument of bringing thousands of little ones to Christ. Seeing it thus enfolded in the arms of Jehovah, and cherished in the bosom of the church, who can despair of its future?" [51]

But the war is advancing slowly, it may be, yet *surely* toward its consummation. Before the present year declines, we trust, by the blessing of Jehovah, to see this fratricidal strife terminated, the authority of the Union reestablished, freedom made triumphant, and the whole land thrown open to Christian enterprise. When that desired hour arrives the resources of this society will be taxed to their utmost. The moral wastes caused by the war along our border, from Virginia to Kansas, will need to be repaired. The Southern States now and to be traversed by our armies, will then be trodden by our missionaries, and millions of ignorant freedmen will be accessible to the religious teacher. Then, if ever, and there, if anywhere, the benevolent aids of our society will be required. War being both a devastator and an impoverisher, will deprive the people of the now revolted States of the means necessary for the reopening of their Sunday schools. Millions of books must be gratuitously scattered among them, or their children will grow up unblessed by Sunday school instruction. Shall we give them the books? Let every pastor and church in the connection answer this question by liberal collections for our treasury. Thus shall we bless those who by rebellion and war have loaded themselves with many sorrows, and aid in making our beloved country, both North and South, to become the garden of the Lord.[52]

The question of slavery was a discordant element even after the withdrawal of the Southern Methodist Church. The Sunday school papers brought to themselves much criticism and many

[51] Annual Report, for 1862, p. 8.
[52] Ibid., pp. 13, 14.

protests for their anti-slavery attitude and agitation, as the following resolutions attest:

Resolved, That we cordially approve of the course pursued by the editor of the Sunday School Advocate on the subject of slavery, as evincing personal fidelity to truth and a just regard to the responsibility of our denomination in the right moral training of the youth of our church[53] (Troy Conference).

Resolved, That the course of the Sunday School Advocate, touching the subject of slavery, should not give offense to any Methodist, and will not to any *truly anti-slavery* man; and that we will make immediate and earnest efforts to increase greatly its circulation; and that we will labor to diffuse among the children and youth of our church and country a *thorough anti-slavery literature*[54] (Wyoming Conference).

Resolved, That we regret that our Sunday School Advocate should have been in any way perverted from the prosecution of its appropriate object, to issues upon which there is not unanimity of sentiment in the church, and with this exception we commend it to the patronage of our people[55] (Philadelphia Conference).

We are sorry that the Sunday School Advocate does not meet with universal favor, and that a sister Conference proposes to publish another child's paper. While we would have nothing offensive to any part of our church obtruded into its columns, yet we cannot but believe that it is eminently proper to inculcate into the minds of our children those great principles of humanity so fondly cherished by our fathers and so clearly expressed in our Discipline.

We therefore earnestly commend the Sunday School Advocate to the increased patronage of our people, and pledge ourselves to extra exertions to extend its circulation[56] (Providence Conference).

§ 3. Two Decades of New Methods, 1868-1888.

The Rev. John H. Vincent, who had been made general agent of the Sunday School Union, came to the corresponding

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[53]Ibid., for 1858, p. 32.
[54]Ibid., p. 34.
[55]Ibid., for 1861, p. 16.
[56]Ibid., p. 17.

secretaryship in 1808 and to the superintendency of the "Department of Sunday School Instruction" newly created. He, "the prophet of teacher training," the peerless leader in organized, pedagogical, religious education, brought with him to the task years of experience as pastor, Sunday school worker, and editor in the Middle West. The new system of Sunday school work, with institutes, uniform lessons, normal classes, etc., began with his coming into leadership.

These years were filled with powerful advanced movements in the general Sunday school world, as the record hereinafter will show. They were the birth years of the Lesson Leaves (1805); a mass institute movement; a long line of printed helps, manuals, magazines, teachers' journals; normal departments and colleges; the Biblical Museum (1869); the Chautauqua movement (1874); the Uniform Lesson system (1872).

The question soon arose as to whether the new methods would mean a lessening of spiritual results, namely the conversion of the pupils. After ten years of trial the following comparisons were published by the Union, covering the years 1846 to 1867 and 1868 to 1878.[57]

For twenty-two years previous to that [1868], namely, from 1846 to 1867, the average number of Sunday school scholars in the Methodist Episcopal Church each year was 649,720; the average number of conversions during the same time was 17,679, or about one in 36¾, or 2¾ per cent. The average increase in the number of scholars during that period was 36,328, and of church members 23,740. The average number of conversions was 18,050 *less* than the average increase of scholars, and 6,062 *less* than the average increase of church members.

On the other hand, the average number of scholars each year for the eleven years from 1868 to 1878, inclusive, was 1,328,010. The average number of conversions during the same time was 67,262, or about one in 19¾, or not far from five per cent. The average increase of scholars during the same time was 38,892, and the average increase of church members, 47,270. The average number of conversions was 28,370 *more* than the

[57] Annual Report for 1878, p. 15.

average increase of scholars, and 19,992 *more* than the average increase of church members. Further, in the ratio of the first period (one in 36¾) the average number of conversions would have been, each year during the second period, 36,136, whereas the actual average is an increase of 31,126 over this, namely, 67,262, or an advance of over 86 per cent.[58]

February 4, 1852, the Methodist Sunday School Union had been incorporated in the State of New York and April 11, 1874, the charter was changed so that henceforward the General Conference could appoint the Board of Managers rather than their being chosen by the Association which was composed of persons who had paid a certain sum each.

The Centenary (1880) of the founding of the Sunday School recorded the following statistics for the Methodist Episcopal Church:[59]

20,835	Schools.
221,545	Officers and Teachers.
1,595,900	Scholars of all ages.
547,040	Scholars over 15 years of age.
473,611	Scholars under 15 years of age, except infant class.
304,350	Infant Scholars.
1,018,094	Average attendance.
1,780,691	Volumes in Library.
$531,611.69	Expenses of schools.
$17,693.19	For Sunday School Union.
180,091	Officers and Teachers who are Members or Probationers.
301,065	Scholars who are Members or Probationers.
75,363	Conversions.

[58]"From the year 1845 to 1890, 44,000 conversions are reported from our German schools in the United States alone, and I am happy to say that since the introduction of the well-known new methods the conversions in our German schools are not decreasing, as some have supposed, but are 50 per cent ahead of the good old times" (Dr. H. Liebhart, German Assistant Secretary, at Anniversary. Annual Report for 1890, p. 7).

[59]Annual Report for 1880, p. 15. Beginning with 1870 the statistical reports included the items on church membership.

The work of reorganization of methods demands a separate chapter, a chapter given to the telling of the story of the search for efficiency.

§ 4. Two Decades of the Emphasis of the Normal Sunday School and the Agitation of Religious Education, 1888-1908

This period, like the two previous ones, can best be characterized by mentioning the names of the leaders that crystallized for Methodism the forward movements of the day by applying them to Sunday school work. By the election of General Conference Dr. Kidder (1844-1856) and Dr. Wise (1856-1868) had passed on the leadership to Dr. Vincent (1868-1888), and he in turn committed it to Dr. Hurlbut (1888-1900). What a quartette of master workmen! Dr. Jesse L. Hurlbut had been associated with Dr. Vincent for ten years in Sunday school work, and now, upon the latter's election to the episcopacy, in 1888, became heir to the heavy responsibility of the corresponding secretaryship of the Union. And a champion he was! Long will his name live as the agitator of normal training. He created an imperative demand for a literature on Bible and normal courses of study.

A good year for estimating the condition of the Sunday school was 1890. This was an historic year, the Jubilee Anniversary of the reorganization of the Methodist Sunday School Union. The statistics run as follows:

26,919	Schools.
296,785	Officers and Teachers.
2,313,644	Scholars.
269,520	Officers and Teachers Members or Probationers.
651,771	Scholars Members or Probationers.
103,841	Conversions.
370,112,680	Pages of Sunday School Periodical Literature.[60]

[60] Annual Report for 1890, pp. 76, 77, 40, 41.

Compared with the record of 1880, the gain in ten years shows a most gratifying advance. But the financial report of the work of the Sunday School Union showed that although the local work was progressing well, the church was not generally supporting the efforts of the Union: 3,505 charges out of 12,530 gave nothing; the general average was $1.88 and the general average contribution per member was one cent and one mill.[61] The work among foreigners in America that historic year shows 1,123 schools, 12,626 officers and teachers, and 67,139 scholars. Over three fourths of these schools were among Germans, but the list includes[62] Swedes, Norwegians, Danes, Bohemians and Italians with mention of a few French schools not counted.[63]

In foreign lands the enrollment was[64]

	Schools	Scholars
Norway	59	5,014
Sweden	205	15,504
Finland	10	606
Denmark	28	2,787
Germany	286	11,322
Switzerland	192	13,773
Italy	21	436
Bulgaria	9	216
China	155	4,713
India	888	36,119
Japan	80	4,022
Africa	41	2,614
Mexico	41	1,510
South America	37	2,113
	2,052	100,749

It is important to note how Methodist Sunday school work compared with that of other denominations at this time. The International Sunday School Convention, June 24-27, 1890, reported for the United States 105,894 schools, 1,120,433 officers

[61] Ibid., p. 38.

[62] The report of the following year added Chinese and Japanese, with seven schools.

[63] Annual Report for 1890, p. 34.

[64] Ibid., p. 33.

and teachers, 8,598,851 scholars.[65] Deducting from the enrollments of the Methodist Sunday School Union as given on page 102 the numbers of schools and scholars in foreign lands, there remain 24,867 schools and 2,212,895 scholars as the enrollment in the United States. This gives to the Methodist Episcopal Church in 1890 almost one fourth of all the Sunday schools and over one fourth of all the scholars.

The first quadrennium of this period, 1888-1892, showed an increase of 3,268 schools, 320,538 scholars, and 46,406 conversions.

Two special movements should be noted as having direct relationship to the work of this quadrennium. The Epworth League was organized in 1889. In 1884 Vincent had instituted the Oxford League, and over this the Sunday School Union had a general supervision. In May, 1889, a delegated convention representing five young people's organizations met in Cleveland, Ohio, and formed the Epworth League, "designed to embrace all our young people, and to promote in them a spiritual, intelligent, loyal and working Christian character." In 1892 there were reported nearly 8,000 chapters and more than 400,000 members.[66]

The Rindge Fund of $25,000 was given in 1891 to be used to help new schools in America. This was carefully administered and proved a great blessing to many struggling communities. At the end of seven years the partial report printed gave the following:[67]

23,061 scholars brought into Sunday Schools.
148 new churches organized from the new schools.
118 church buildings erected by these churches.

The condition of the Sunday school continued to be gratifying in many respects. The average attendance of teachers and scholars in 1903 was 55.4 per cent, over against 54.7 per cent in 1887, and yet with all the faithful, consecrated Sunday school

[65] Sunday School Journal, 1890, p. 323.
[66] Annual Report for 1892, p. 42.
[67] Ibid., 1898, p. 36.

work during the years from 1888 to 1908, there was a sense of failure and disappointment with the plan of organization. It was a time of great advance in pedagogy and psychology for the secular educator, and the Sunday school teacher was ill at ease under the very apparent contrasts. School organization and new methods challenged the religious educator. One said of his day, "The Sunday school has no system of promotions, no training school for teachers, and no course of study." [68]

In connection with the Anniversary occasions institutes were held for several days. These discussed the problems pressing upon the workers. In 1894 the institute had the caption, "Fault-finders' Convention—A Conference on the Sunday School as It Is and as It Ought to Be." In 1902 the "People's Bible Institute" was inaugurated, a movement in teacher training during school sessions. It appears to have had little result. A course of Topical Lessons for the Sunday school additional to the International Lessons was gotten out in 1904.[69]

Instead of masterfully taking hold of the Sunday school situation the General Conference of 1904 in its effort to unify benevolences ordered the consolidation of the Board of Education, Freedmen's Aid and Sunday School Union under the title of "The Board of Education, Freedmen's Aid and Sunday Schools," which, however, was not effected until January, 1907.[70] This union was of no advantage, and at its next session, 1908, the General Conference again separated them and created the Board of Sunday Schools. A corresponding secretary, Dr. David G. Downey, was elected to have full charge of the administrative, educational, and missionary work of the Board. Dr. John T. McFarland, the former corresponding secretary, was elected editor of Sunday School Publications, to give his entire time to the development of Sunday school periodicals and lesson helps.

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[68]"The Sunday School Graded System," Sunday School Journal, 1890, p. 169. (In 1860 the Sunday School Journal was begun for the purpose of stressing Bible training and the best methods of teaching.)

[69]Annual Report.

[70]Ibid.. 1907.

CHAPTER V

PRINCIPLES AND METHODS OF SUNDAY SCHOOL INSTRUCTION, 1840-1908

§ 1. The Child and Its Religious Experience

The understanding of the characteristics of the period is dependent upon the appreciation of the conception of the child held by the church and the religious educators of the times.

The Methodist Church had a very definite belief as to the character and state of the child. Its creed was quoted from the Discipline in the Report of the Sunday School Union, for the instruction and encouragement of Sunday school workers.[1]

Of Baptized Children.

Quest. 1. Are all young children entitled to baptism?

Ans. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the Word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

Quest. 2. What is the relation of baptized children to the Church?

Ans. We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Quest. 3. What shall be done for the baptized children of our Church?

Ans. 1. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within

[1] Annual Report for 1856, pp. 92, 93.

his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

Ans. 2. As early as they shall be able to understand, let them be taught the nature, design, and obligations of their baptism, and the truths of religion necessary to make them wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity, and religious experience.

Ans. 3. Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee from the wrath to come, and to be saved from their sins, their names shall be enrolled in the list of probationers; and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our Church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the Church to the baptismal covenant, and also the usual questions on doctrines and discipline.

Ans. 4. Whenever a baptized child shall by orphanage, or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the leaders' meeting the facts in the case; and such provision shall be made for the Christian training of the child, as the circumstances of the case admit and require (Part I, ch. ii, par. 3. Discipline).

At the close of the above quotation the Report adds:

If conscientiously carried out, these rules can but lead to richer harvests of conversions among the children. We hope their influence will be to hasten that happy epoch in which Christian parents and the Church will so train the young that, through the grace of God, they will grow up into Christ from early infancy, and in which that ancient prediction of the evangelical prophet will be literally fulfilled, which says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Naturally, the emphasis was laid upon the teaching of the catechism. The Minutes of the Board of Managers of the Sunday School Union November 29, 1842, contain this motion:

That those of our Sunday Schools who do not already use them be earnestly recommended to introduce the Wesleyan Catechisms, or the Scripture Catechisms, into their regular course of instruction.

June 26, 1843, the minutes record the need "of a book for Sunday schools containing a statement of Scripture doctrines, with an ample collection of texts in proof of each."

The catechisms used until 1848, as compiled by the Wesleyan Methodist Church in England, were revised and published as a general catechism and an elementary catechism, the latter "in shorter and plainer words, adapted to the capacities of young children.[2] The thought of the day was that every scholar "should, by some means, be brought to a systematic use of the Catechism." The most common method in the Sunday schools of the Methodist Church was by questions and responses in the opening or closing exercises, led by the pastor or superintendent. Short passages from the catechism were printed in the Berean Leaflets at the foot of the page.[3]

With these conceptions paramount, the religious experience of the child became central. The task of the Sunday school was to lead every child to Christ, with the goal conversion. The following sentiment naturally became the expression of this underlying conviction:

> Sunday school instruction must be regarded as only a means to an end, *and that end the conversion of the soul.* It can, therefore, only be deemed a real success when that glorious end is attained. Hence, we earnestly call the attention of every friend of children to this question, *What can be done to make our Sunday schools increasingly efficient in bringing the scholars to Christ and into the church?*
>
> If parents, teachers, superintendents, and pastors, would set the conversion of the children before their minds as the grand, almost sole, object to be attained by the Sunday school; if they would aim at this in teaching; if they would earnestly wrestle for it with prayers and tears; if they would make every Sunday school a battle ground for young souls, far greater spiritual triumphs would, doubtless, be achieved.[4]

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[2]Annual Report for 1848, pp. 36, 37.

[3]See "The Catechism in Sabbath School," Sunday School Teacher, April, 1868, p. 98.

[4]Annual Report for 1857, p. 73.

The Sunday School Teacher, under "The Aims of the Sunday School," gives the first aim as "The Conversion of the Pupils." The steps to this are said to be:

1st. To bring the pupil to a knowledge and sense of his need as a fallen being with a sinful soul—a guilty transgressor of a divine law and of a Father's commandment; and, 2nd, to develop in his understanding and impress upon his heart the character and work of Christ—the suffering, saving love of Jesus; the complete ability and willingness of this Saviour to redeem, purify, and bless him—in short, to lay the foundations of an intelligent faith, and to awaken the emotions of an all-controlling love and trust.[5]

Thus the idea prevailed that a Sunday school class, if its work be well and truly done, "finds in every lesson Jesus Christ as the central truth." It is not strange that the superintendents and teachers were urged to "*feel* that they have made a failure in each case, unless the lamb is led to Christ." [6] An article in the above-mentioned magazine, edited by Edward Eggleston, for the Chicago Sunday School Union, frankly states the method urged:

Finally, manage to bring Christ into every lesson . . . Whether you derive the subject of salvation directly and logically from your lesson or not, present it. In mission schools many come only for a Sabbath. Like birds of passage, they must be taken on the wing. One opportunity only is granted to tell them of Jesus, and you hear of them no more until the last great day. Tell them the story of Jesus at least. Save them if you can.[7]

One of the Annual Reports gave an answer to the question,

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[5] Sunday School Teacher, vol. ii. May, 1867, No. v, pp. 129, 130, by J. M. Gregory, LL.D.

[6] Annual Report for 1857, p. 15.

[7] Sunday School Teacher, vol. ii, October, 1867, No. x, pp. 289-292. "Duties of the Sunday School Teacher Before His Class." John P. Colby.

Compare with this author's position that of Dr. Kidder in "The Sunday School Teacher's Guide" (1846), p. 395. "Every child who goes to a Sunday school for any length of time ought to carry away with him at least the elements of all those truths essential to salvation."

"What has the Sabbath school a right to claim at the hand of the Church?" [8] that sets forth the prevalent conception of the religious psychology of childhood:

1. *That it shall have a hearty faith in the feasibility of childhood conversion.* The history of this institution affords the evidence. Children can feel. They can weep tears of genuine gospel sorrow when they have transgressed the divine law. They can feel the agony of conviction, and they can exercise saving faith in Jesus Christ. But this must be ingrained into the heart of the church. Only this will give working power.[9]

An infant class lesson closed with these words:

Do you know who belong to Satan's army? (Ans.) Say after me—All who tell lies; all who swear and cheat; all who steal; all who are cruel; all who do not love Jesus and follow after him.

Oh! I am very much afraid some of these little children belong to Satan's army. I know they do unless they have given

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[8] Much emphasis has been put upon the fact that Wesley led in the idea of religious education in the Sunday school. The following account is of interest:

"The possibility of the conversion of children in large numbers, is a thought which God has been forcing into the mind of the church by means of the Sunday school, from its origin until now. Yet the thought was not born with the institution. Its founder had no conception of it. All Raikes proposed to do was to teach the children to read, and give them some knowledge of the catechism. But afterward Mr. Wesley, that sagacious man, saw beyond his compeers, into the possibilities of this new institution. It is a proud fact for us Methodists that he first introduced into the Sabbath school the idea of making its instruction, distinctively and exclusively religious. With him also originated the scarcely less valuable idea of gratuitous teaching.

"Yet I think it was *his* purpose to merely prepare the minds of children for the subsequent reception of religion, for in speaking of one of his schools, he mentions it as a matter of surprise that a young child had been converted. Even his great mind did not fully grasp the idea of saving a nation through the conversion of its childhood. And it was only by the providence of God, causing a converted child to crop out here and there, that the church learned to regard the thorough conversion of children as a thing to be looked for as an ordinary sequence of religious teaching, and not as an extraordinary event or phenomenon, whose frequent repetition was not to be expected" (Annual Report for 1857, p. 23).

[9] For 1857, p. 25.

their hearts to Jesus, and are willing to take their cross and follow him.[10]

One of the teachers in the infant department told in 1845 this incident:

A little boy was quite unruly in church. I took hold of his hand, and looking him in the face, said, "My child, you have still a bad heart." He burst into tears, and replied, "O, teacher, I have prayed for a new heart every night and morning, and I have not got it." He was encouraged to persevere.[11]

The Upper Iowa Conference passed a resolution that

As far as possible, truly pious teachers should be procured, Sabbath school prayer meetings instituted, and other means employed which may result in the conversion of our children to God.[12]

In 1848 the Pittsburgh Conference jubilantly reported:

For every sum of $3.79 expended on our Sunday schools in this Conference one priceless soul has been converted![13]

The spirit that gave this emphasis can readily be seen in the example of the Sunday School Convention in Baltimore, May 13, 1845.[14] The last resolutions were as follows:

Resolved 15th. That hence we regard Sunday school prayer meetings, and other direct efforts for the conversion of souls, as of unspeakable importance.

Resolved 16th. That in view of the past success of Sunday schools, and their direct influence upon the prosperity of the church, and upon the salvation of men, we desire humbly to consecrate ourselves anew to this great work, in confident hope that God's blessing will follow our labors, and that his glory shall be our reward.

Note.—The last resolution was, after appropriate addresses, adopted by a rising vote, and the hallowed feeling that pervaded the assembly on that impressive occasion will, we trust, be long remembered and enjoyed by all who participated in the scene.

With the Sunday school emphasis upon conversion it would

[10]Sunday School Teacher, vol. ii, 1867, p. 336.
[11]Annual Report, 1845, p. 34.
[12]Ibid., for 1857, p. 49.
[13]Ibid., for 1848, p. 12.
[14]Ibid., 1845, pp. 54, 56.

naturally follow that the Bible would be considered the one text-book. The Anniversary sermon by E. O. Haven, D.D., in 1869, expresses this conviction:

All Sunday schools are Bible schools. All Sunday school teachers are Bible teachers, and all Sunday school classes, even from the primary classes, are Bible classes. If there is anything that calls itself a Sunday school that does not primarily and wholly teach the Bible—the Bible first, the Bible last, and the Bible always—it has stolen a name and a garb to which it has no claim. It is a cheat! It is a counterfeit! For we have a right by preemption to the name—Sabbath school—we who undertake in these schools to teach the Bible. And if Sunday schools, in conjunction with other agencies, ever make the whole world happy and blessed, make it an antechamber of heaven, we will find that the credit will be due to the Bible.[15]

Throughout this long period of Sunday school endeavor the primary emphasis was put upon the conversion of the pupils; though gradually other values, such as the imparting of biblical and missionary facts, and the growth of the pupils, became independent and conscious goals. In 1872 Vincent wrote:

It is the *training* department of the church. It is not merely for conversion. If that work has been neglected in any case, then conversion is the first thing to be sought. But the main thing in the church school is the development, training, and growth of the disciples, old and young. It is not merely a biblical school for intellectual furnishing in divine truth. It is for *spiritual edification.*[16]

§ 2. Means and Instrumentalities in the Sunday School Work

From the beginning of this period library books and ques-

[15]Annual Report for 1869, p. 42. (Anniversary and Anniversary Institute of the Sunday School Union for 1869, held at Columbus, Ohio.) In a pamphlet by S. W. Thomas, entitled, How to Form and Conduct an Infant School (by infants was meant children from three to seven years of age), three sentences reveal the point of view:

"Reading is not within our province."

"Let the training of the infant be *Bible training.*"

"Conversion is the aim of the infant class teacher."

[16]Vincent, J. H.: The Church School and Its Officers, pp. 45, 46.

tion books were part of the equipment of the educational effort. The report for 1848 relates and discusses the means and instrumentalities employed.[17]

1. *The Bible*

. . . . . .

It should never be forgotten that our textbook and study is the Bible, the whole Bible, and, directly or indirectly, nothing but the Bible.

2. *The Question Book*

. . . . . .

The question-book forms a necessity for study, to both teacher and scholar; it suggests the proper exposition of the Scriptures, or directs to the appropriate sources of information; it leads to close observation, and thus throws a double interest into the exercise; it holds the minds of teacher and pupil directly to the Scripture arguments, and restrains from rambling and unimportant discussions. Finally, the experience of half a century, the judgment of the wisest and the best, the success of the experiment, at the present moment, all combine to show the necessity and value of the question-book, in the study of the Holy Scriptures.

3. *The Library Book*

. . . . . .

It offers a powerful weekly attraction to the young. . . . It also supplies correct information, and at least the outline of knowledge upon nearly all important subjects. . . . The world of nature, art, and science, is expanded before the admiring gaze of the youthful eye, and all its diversities are made to become eloquent and practical preachers of truth and righteousness. . . .

4. *The Teacher*

. . . . . .

The most pressing demand now, in the Sabbath school, is for intelligent and faithful teachers. . . . The Sabbath school teacher must as necessarily fit himself for his office as the minister of the gospel, and for the very same reason—*success* and *souls* depend upon it. But here, perhaps, we are met with the assurance that the teacher's office is entirely voluntary, requiring already great sacrifices of time and ease, and that if higher demands are made, the relation must be dissolved. No, Christian

[17] Annual Report for 1848, pp. 66-73.

teacher, this cannot be; you have not the right to dissolve this relation, although, in one sense, it may be voluntary. . . .

5. *The Parent*

. . . The Sunday school offers neither release nor respite to the father or mother. The more faithful parents are at home, the more successful teachers will be in the school.

Every family should be formed into a Sabbath school, and the Bible and Catechism should be regularly studied and recited in the domestic circle. Parents should make themselves familiar with the religious state of their children, encourage them to open their hearts freely, and direct them, by short and simple steps, to the cross of Christ. Can religious parents ever forget that their children have immortal souls, and that they are born into a probationary world?

The Sabbath school should be often visited by parents, and by them the necessary means, to secure its free and perfect action, should be cheerfully afforded.

6. *The Minister*

. . . . . .

Until we surrender our commission into the hands of the great Head of the church, from whom we received it, we must not only feed the sheep, but feed the *lambs.*

The question to which this discussion has led, the agencies of responsibility for the training of the child, has been the central discussion in all periods. The agitation would seem at times to have lifted the responsibility from the home and parents and have placed it upon the Sabbath school and the teacher. The discussions have resulted in some clear and concise puttings of the responsibility. A booklet circulated in 1849 contains these decisive words:[18]

He [the Father] intends them to learn religion as they learn a thousand other things—from the spirit and tone of the family, from the vocal thanksgivings and songs of praise, from its quiet, joyous Sabbaths; from the penitent tear, the humble carriage, the tender accents, the reverent look and attitude of the father, when, as a priest, he offers the morning and the evening sacrifice. The

[18]A Sermon on the Religious Training of Children, by Stephen Olin, D.D., president Wesleyan University, 1849, pp. 21-22.

new immortal that has fallen down into the midst of the Christian family is to be taken into the soul of its piety, to be sanctified by its prayer and faith, and to form a part of that reasonable and acceptable offering in which, morning and evening, the godly parents lay all that they are and all that they have on the altar of sacrifice. This, with faithful, diligent instructions, and restraints adapted to the different periods and exigencies of childhood and youth, is the nurture of the Lord—the right training which, under our gracious economy, insures the early piety of the children of really Christian families. They grow up Christians. They are sanctified from the womb. Even their childish prattle savors of Divine things; and they pass on to the attainments and functions of mature piety by gradation so easy and imperceptible that it may not be possible to fix the day of their espousals to the Saviour.

. . . . . .

The Sunday school teacher, who has been raised up in this age of changes to fulfill a class of duties much neglected by both parent and pastor, will discover, we think, in the doctrines here set forth, clear intimations of the dignity and usefulness of his benevolent and truly evangelical function (p. 51).

The previously mentioned Sunday School Convention in Baltimore passed the following clear-cut resolution:[19]

Resolved, 10th. That we regard parental responsibility as in no way lessened by the efforts of Sunday school teachers. On the other hand, we consider that while the parents of the present day ought to be grateful for the aid that Sunday school teaching offers them in behalf of their children, they ought also to co-operate in the most decided manner with Sunday school teachers, both by supporting the schools and also by giving the scholars faithful and persevering religious instruction at home.

The organizing of the Home Department and Cradle Roll has put back into the home some of the responsibility that had been shifted by the parents. Methodism from its incipiency stressed the home as an agency for the training of both old and young. Vincent in his book on the Church School (1872) quotes from Baxter: "Especially persuade them" (heads of families)

[19]Annual Report, 1845, p. 55. "See also "Conference of Partners," Sunday School Journal, vol. i, August, 1869, p. 163.

"to these two things: If they cannot repeat the sermon, or otherwise spend the time profitably at home, that they take their family with them, and go to some godly neighbor that spends it better, that, by joining with them, they may have the better help. That the master of the family will every Lord's Day, at night, cause all his family to repeat the Catechism to him, and give him some account of what they have learned in public that day." [20]

The "Home Class," originated in 1881 by Dr. W. A. Duncan, a Congregational pastor, who was closely related to the Chautauqua Literary and Scientific Circle with its emphasis upon home study, crystallized the movement. Vincent at the International Sunday School Convention in June, 1881, spoke of Dr. Duncan's suggestion for "the formation of home classes, little parlor classes, meeting together where they cannot have a Sunday school. Let a good man or woman get together five or six or eight or ten little people and teach them the Word of God; and where we have one Sunday school now, let us have ten of these little classes." [21] This approval by Vincent was a stimulus to Dr. Duncan to push the Home Class work, which he did.[22] Of the Home Class Dr. Vincent said that it was the greatest single addition to the Sunday school movement in a hundred years since Robert Raikes started the first school, as that confined the school to a room, while this made it as large as the parish" [23] The Home Class work of the Sunday school developed into the Home Department with its own superintendent during the decade, Dr. S. W. Dike's movement aiding greatly to this end. The Methodist Episcopal Church reported in 1907, 165,710 members in the Home Department.

Methodism has always placed upon the pastors heavy responsibilities for the religious education of the children. Their

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[20]Page 61.

[21]M. C. Hazard, "Home Classes and The Home Department," p. 15. Compare for Home Department Samuel W. Dike, "The Beginning of the Home Department of the Sunday School."

[22]Ibid., p. 16.

[23]Ibid., p. 29.

responsibility, as heads of the churches, for the beliefs of the children was expressed in two conceptions:[24] (1) The pastor's responsibility for what is taught in the Sunday school to be met by assembling the teachers and ascertaining what they are teaching and by assisting them in their preparation. (2) The pastor's responsibility for teaching the Catechism to be met by the teaching of the Catechism five minutes during the opening exercises, or fifteen or twenty minutes at the close of the school, or during the lesson by the teachers themselves; in any case, to be followed by frequent reviews.

In the Anniversary Conference in 1879 the pastor's duties relative to the Sunday school were arranged as follows:[25]

I. In the general management of the school.
1. To approve in the selection of teachers.
2. To watch over the choice of library books.
3. To use his influence to secure suitable lesson helps and periodicals.
4. To see that the Catechism be taught in the school.

II. In the session of the school.
1. To be present as often as possible.
2. To greet teachers and scholars before the opening and after the close.
3. To review and apply the lesson, if practicable.
4. To see that adult classes are formed, and teach one if necessary.

III. In the public services of worship.
1. To name the Sunday school in the prayer.
2. To announce the school in the notices.
3. To remember the children in the sermon.
4. To occasionally preach on the lesson.
5. To encourage the scholars to attend the public service.

IV. Through the week.
1. To inquire after and to know the scholars at their homes.

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[24]Annual Report for 1875, p. 6. Discussion at Anniversary of Sunday School Union.

[25]Ibid., for 1879, p. 6.

2. To visit the teachers, and talk with them concerning their classes.
3. To study the lesson.
4. To hold a teachers' meeting for study of the lesson.

But the burden of the task has always been placed primarily upon the teacher. The Conference that discussed the pastor's responsibilities set forth those of the teacher also:[26]

I. The *general duties* of a Sunday school teacher.
1. To teach the Word, with the purpose of saving the soul and training the character.
2. To influence favorably the homes of his scholars.
3. To know the occupation, habits, and companionship of his scholars.
4. To work in the line of the church, and for its interest.
5. To be a helper of the pastor.
6. To see that good literature be placed in the hands of his scholars.

II. His *needs.*
1. Thorough conversion.
2. The habit of prayer.
3. Knowledge of the Scriptures.
4. Knowledge of his scholars.
5. The spirit of self-sacrifice.
6. Knowledge of methods of teaching.
7. Helps, and a knowledge of how to use them.

III. His *duties to the school before the lesson.*
1. To be present five minutes before the opening, as an example, to greet his scholars, and to make needed preparation.
2. To take part in the opening exercises.
3. To keep order in the class.
4. To set a good example of order, and subordination to the rules.

. . . . . .

IV. His *duties during the lesson hour.*
1. To keep his class interested in the line of the lesson.
2. To find out what his scholars know about the lesson.
3. To impress them with the fact that the teacher knows the lesson.

[26] Annual Report for 1879, pp. 3-5.

4. To induce them to talk about subjects in the lesson.
5. To present the practical teachings of the lesson, rather than its less-important subjects.
6. To emphasize some one central thought.
7. To forget, during teaching, all the other officers of the school.
8. Occasionally to offer a brief, quiet prayer with the class.
9. To maintain an intense earnestness of spirit.

V. His *duties during the week.*
1. Daily prayer and study.
2. Attendance upon the social meetings of the church.
3. Attendance upon the teachers' meeting.
4. Reading the Sunday school literature.
5. Visiting the homes of his scholars.

§ 3. The Training of the Teacher

Sunday school discussions and literature, until recently, have not entered the field of the necessary preparation of the minister or of the parents for Sunday school work, but every period has considered the training of the teacher and at several times the church leaders have taken up the agitation and assumed the duties as though the task were a new one.

The church very early entered an appeal for the better training of teachers. Following the presenting of the first year (1827) of organized Methodist Sunday school effort the Christian Advocate says:

> For this highly important duty, though many teachers may be already qualified, it must be admitted *all* are not competent without a previous course of instruction. Hence the necessity and utility of forming Bible classes. Let every preacher have under his immediate inspection a class of teachers, to whom he may give a certain portion of the Sacred Scriptures, weekly or monthly, as the case may be, and let him examine them, and impart such information as may arise out of the subject for the illustration of the text, that every teacher may be competent to teach the children committed to his care.[27]

The New York Sunday School Society of the Methodist

[27] Christian Advocate and Journal, July 18, 1828, No. 98, p. 182.

Episcopal Church gave in 1841 a series of lectures on Bible Study "to interest and assist Sunday school teachers in the study of the sacred volume." [28]

At the beginning of the work of the reorganized board (1840) the same problems presented themselves. At the annual meeting, April 27, 1842, it was

Resolved, That the Union recommend to the Board to take into consideration the propriety of inviting a delegate from each school throughout the country to attend a convention to confer on Sunday School interests.[29]

Under the heading "Normal Sunday Schools"[30] the editor of the Annual Report, of 1846, Dr. D. P. Kidder, urged normal classes for teachers on the basis of "Teachers' Institutes" for secular teaching. He says, "We think it time to ask whether a system of *normal* Sabbath school instruction may not be established," and suggests the district Sunday school conventions,[31] and the courses of lectures often delivered to teachers, as the basis.

The following year the same leader came out with the emphatic proposition:

Teachers must be educated and trained for their work.

. . . . . .

We feel it a duty to urge all teachers to seek to improve their qualifications for this office, and equally so to urge upon the church to provide every necessary means for enabling teachers to secure the best of qualifications. Among the first of these means is a suitable teachers' library. Another is a teachers' Bible class.

[28]Sunday School Advocate, 1841, p. 37.

[29]Minutes of Board, 1842.

[30]Annual Report for 1846, pp. 47-49.

[31]Rock River Conference.

"*Resolved,* That in order to call attention more fully to the Sunday school cause, a convention be held in each presiding elder's district in the bounds of this Conference, before the first day of January, composed of all the traveling and local preachers, exhorters, superintendents of Sunday schools, and one or more delegates from each Sunday school, and the presiding elder of each district shall notify the preachers and Sunday schools where and when said convention will be held" (Annual Report for 1846, p. 10).

A third is an annual course of lectures upon topics of special interest to teachers.

Upon the ministers he urged that they "do more toward establishing and sustaining classes for teachers and adult scholars," and preach "children's sermons" "regularly and frequently."[32] February 28, 1848, the Board of Managers appointed a committee to prepare "tracts for the improvement of teachers." [33]

The Teachers' Meeting soon became an agency of teacher training, convening usually some week day evening.[34]

The first "Normal Sunday School," on Dr. Kidder's plan, of real influence in the forward movement was the one begun by Vincent at Joliet, Illinois, 1857.[35]

The next step in teacher training was the carrying out of Kidder's accompanying suggestion, the institute. In 1860 Vincent introduced this into the Galena District of the Rock River Conference. For several years in this Conference it was a thing of great force. Thus Methodism took the lead in these advance movements. The idea spread rapidly and institutes were very common.[36] The editor of the Sunday School Teacher said, in 1867, "In visiting conventions this season we have become satisfied that there are people who have the institute mania to such an extent that they are disposed to introduce them where they are not the most necessary thing." [37]

On February 8, 1867, the Sunday School Union organized a "Normal College" "to elevate the standard of Sunday School management and teaching in the church, to furnish facilities for training teachers, and to unite all local normal classes and

[32]Ibid., for 1847, pp. 96-104.

[33]See Minutes.

[34]See "The Teachers' Meetings," by R. G. Pardee, Sunday School Teacher, January, 1868, pp. 7-9.

[35]Brown, Mary C.: Sunday School Movements in America, pp. 93, 94.

[36](a) For a full discussion of "Sunday School Teachers' Institutes" see Annual Report, for 1868, pp. 99-102.

(b) For a comprehensive treatment of "Convention and Institute Topics" see Annual Report for 1870, pp. 80-86.

[37]October, 1867, Editor's Table, p. 316.

institutes in a central organization." [38] Certificates were given upon the completion of courses one and two, and a diploma when the entire three courses were completed. The following year it was changed to the Normal Department. Those who held certificates or diplomas from the Normal College ranked here as second-course students.[39] The number of normal classes reported at the office February 10, 1868, was as follows: Normal classes organized, 76; members, 2,981; instructors, 350; graduates, 520.[40]

In the normal training was seen to be some hope relative to the retaining of senior scholars in the Sunday school. The report of 1856 speaks of youths' Bible classes and suggests "assistant teachers' classes," and that enrollment here might be made a mark of efficiency. For an instructor "the most influential, the best cultivated, the most thoroughly accomplished" is urged.[41]

In an Appendix to the Annual Report for 1849, entitled "Hints on the Training of Sunday School Teachers," a wise suggestion relative to the applying of the normal Sunday school idea was made.[42] It read:

> Why should it be thought a thing extravagant if we were to urge that a great church, like ours, ought to have at least one well-located, well-established school, for the particular object of specially and thoroughly training persons for the great work of Sunday school teaching?
>
> Several States of our Union have founded normal schools, at a great expense, for the purpose of training and qualifying teachers for their common schools. Are common schools more important to States than Sunday schools to churches?
>
> Again: having already numerous colleges and seminaries in successful operation, why might not some, or all of these institutions, open Normal Sunday School Departments, with lectures upon the theory, and experiments on the practice, of Sunday

[38] Vincent, J. H.: Sunday School Institutes and Normal Classes, p. 140.
[39] Sunday School Journal, vol. i, October, 1868, p. 9.
[40] Annual Report for 1867, p. 20.
[41] Ibid., for 1856, pp. 90, 91.
[42] Ibid., for 1849, Appendix B, p. 83.

school teaching, in addition to suitable instruction in biblical science?

In 1853 a circular relative to Sunday school work "was addressed to the presidents of colleges and principals of seminaries under the patronage of the Methodist Episcopal Church." [43]

This followed a tour among the institutions in which there were presented "to the minds of students, in a direct form, the claims of the Sunday school cause upon their personal cooperation and service." [44] The report from eight literary institutions was,[45]

No. of Students	Over 15	Once S. S. Scholars	Once Teachers	Professors	Church Members	Ready to Teach
1,414	1,156	1,252	342	566	555	1,042

In 1869 the plan for a "Seminary Normal Class" was published.[46]

A Sunday school Seminary Normal Class may be organized in any institution of learning, and will be recognized as an auxiliary of the department on the same conditions as those prescribed for Church Normal Classes, substituting the following as the course of study:

1. Each member of the class must pass a satisfactory examination upon the following works:
   (1) "The Sunday School Hand-Book."
   (2) "Theological Compend."
   (3) "The Word of God Opened."
   (4) "Bible Manual," Rev. B. K. Peirce, D.D.
2. Each member of the class must prepare a written exercise on the following subjects:
   (1) "Training our Scholars in Christian Experience and Work."
   (2) "Works of Philanthropy and Reform in Sunday School."
   (3) "Unconscious Influence of the Teacher."
   (4) "The Sunday School Teacher's Reward."

[43] Ibid., for 1853, pp. 77-79.
[44] Ibid., p. 61.
[45] Ibid., p. 83.
[46] Sunday School Journal, October, 1869, p. 15.

3. There shall be lectures before the class on the following subjects:

(1) "The Family, the Pulpit, the Social Meetings of the Church and the Sunday School; their relations, and how they may be rendered mutually helpful."

(2) "Duties of Sunday School Teachers to the Church, to the Officers of the School, to the Parents of their Scholars, and to the Scholars Themselves In and Out of School."

(3) "How to Win and Retain the Attention and Interest of our Scholars."

(4) "Teaching: Analysis, Illustration, Recapitulation, and Application."

(5, 6, 7) "Church History."

(8) "Jesus the Model Teacher."

(9) "The Holy Ghost as Teacher."

4. There shall be at least ten practice lessons, or illustrations of actual teaching, in the course of the ten meetings.

Certificates were given by the Local Committee of Instruction for the "first and second courses" and a diploma by the Sunday School Union to those who completed the Church Normal or Seminary course and took the following covenant:

I do solemnly promise to devote myself with all diligence to Sunday school labor. I will endeavor to study the Word of God thoroughly and prayerfully; to spend more time in reading, meditation, and prayer, with special reference to my work; as regularly as possible to attend all the means of grace; to visit my scholars as their temporal or spiritual necessities may require, and to be punctually present at school and all meetings of teachers.

This finely devised plan was highly successful. In Baldwin University, at the commencement baccalaureate service in 1869, five young men who had finished the above three years' course "assumed before the congregation the vow of consecration to Sunday school work." [47] The Cincinnati Wesleyan Female College graduated fourteen from a class with a weekly attendance

[47] Sunday School Journal, October, 1869, p. 15.

of forty young ladies in June, 1869, Dr. Vincent presenting the diplomas.[48]

The institute plan found its consummation in the Chautauqua movement, which in time, however, branched off from the first purpose of a Sunday School Teachers' Assembly. The Annual Report of the Methodist Sunday School Union for 1873 gives the details of the inception of the first Chautauqua.[49] At the beautiful Lake Chautauqua the Methodists had for three years held one of their camp meetings.[50] The Executive Committee of the Camp Meeting Association in October, 1873, invited the Sunday School Board to hold a "Sunday School Teachers' Assembly" August, 1874. Dr. J. H. Vincent as superintendent of instruction of the Normal Department, to which the Board, after deciding upon the plans, referred the matter for execution, stated to the Department Committee the design substantially as follows:

To hold a prolonged institute or normal class, occupying from ten to fifteen days, for the completion of the "Course of Normal Study" prescribed by the department; to secure the presence of as many pastors, superintendents, other officers and teachers as possible, that a new and general interest may be awakened throughout the church and the country on the subject of normal training for Sunday school work; to command as far as practicable the best talent in the country to assist in the conduct of this "Assembly"; to utilize the general demand for summer rest by uniting daily study with healthful recreation, and thus rendering the occasion one of pleasure and instruction combined.

This special resolution was passed at the same time that the decision was made:

Whereas, This course of study is in substantial agreement with that adopted by the normal departments of the Baptist,

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[48]Sunday School Journal, vol. i, August, 1869, p. 169.

[49]Description of Sunday School Teachers' Assembly, 1873, pp. 74-89.

[50]The Methodists began camp meetings at Chautauqua, New York, 1871, under a State charter.

Presbyterian, and American Sunday School Union boards, and as the leading workers in these and other branches of the Christian Church will be at the assembly to assist by their experience and counsels, and as it is our purpose to make the occasion one of the largest catholicity, the committee cordially invite workers of all denominations to attend and to participate in the services of the assembly.[51]

The Assembly lasted two weeks and consisted of lectures on Bible, and theory and practice of teaching; sectional meetings, normal-section discussions; teachers' meetings; and specimen services. It proved all anticipated.[52]

The report of 1875 presented by Vincent as corresponding secretary is worthy of note:[53]

The Normal Class idea is also gaining ground. The "Chautauqua Sunday School Assembly" held in 1874, and its second session held last summer, have contributed immensely to the teacher training movement. Denominational and Union classes are being organized in all parts of the country, and every Sunday school society of any prominence is giving attention to the subject, urging upon the teachers the importance of preparation, and providing lesson helps for regular courses of normal study. At Chautauqua last August *one hundred and twenty-three* persons passed the required examination, and have received diplomas from our Sunday School Union. Of these one hundred and twenty-three persons, eighty-five are connected with the Methodist Episcopal Church, and out of the eighty-five, *twenty-eight* are ministers. There were twenty-three Presbyterian graduates, *four* of them ministers; there were four Baptist, *one* of these a minister; *one* Cumberland Presbyterian, and he a minister; five Congregationalists, of whom *two* are ministers; one member of the Society of Friends; while there are four whose denominational relations are not reported. A meeting that will enlist for two weeks in the summer time the interest and zeal and diligent labor of thirty-seven ministers, and lead

[51]Vincent, J. H.: The Chautauqua Movement, pp. 23-25.

[52]The report of the Assembly bore the following heading: "Official Report of the National Sunday School Teachers' Assembly, prepared by G. L. Westgate. Printed for the 'Sunday School Union.'" Annual Report for 1874, pp. 95-274.

[53]Annual Report for 1875, p. 30.

them to a personal written examination on biblical and Sunday school themes, is certainly deserving of our most cordial sympathy and cooperation, especially since so large a percentage of those receiving benefit are members of our own church, and the diploma, which all carry with them, comes from our own Sunday School Union, everywhere bearing testimony to the energy, enterprise, and elevated standards of the Union we represent. The ministry of the Assembly in promoting harmony and fraternity among the several denominations is to be considered as one of its most beneficent results.

For several years these diplomas were awarded in the name of the Methodist Sunday School Union, and a close connection has always been maintained with the Union. However, nearly all the leading denominations are represented in the faculty. In 1876 ten denominations there represented adopted the "Chautauqua Course of Sabbath School Normal Lessons."

The Report of 1878 on the Chautauqua suggests some new problems:[54]

The Chautauqua Assembly of 1878 was more largely attended than any of its predecessors, and the scheme of the Chautauqua Literary and Scientific Circle, inaugurated on the 10th of August, at Fair Point, has grown to immense proportions, enrolling as students of biblical, literary, and scientific works more than eight thousand persons, who are pledged to a four years' course of reading and study at home. The problem of to-day, in connection with Sunday school work, is this: "How shall we control the literary, educational, and social forces which are either antagonizing or neutralizing the labors of our pulpits and schools on the Sabbath day?" The example and exhortations of Mr. Wesley, the spirit and genius of Methodism,[55] as

[54]Ibid., for 1878, pp. 32, 33.

[55]Wesley's preachers were to spend five hours daily in study. Methodism has fostered education, as has already been shown, in its early history in England and in America. In 1796 General Conference recommended a Plan of Education "to all our Seminaries of Learning."* In 1820 two academies were established, one in New England and one in New York; in 1832 four colleges. That General Conference deemed it desirable that there should be, as far as possible, one first-rate institution of this class (seminary) in each Annual Conference, and

*Minutes of General Conference, 1796, pp. 17-20. Published 1855, Carlton & Phillips.

well as the provision made by the last General Conference for the organization of lyceums in connection with the Methodist Episcopal Church, justify us in putting forth efforts in the direction of secular training under Christian auspices, and in the interest of biblical study.

The Lyceum Courses referred to were planned as follows:

It shall be the duty of each presiding elder to bring the subject of education, in individual churches, before the first Quarterly Conference of each year, and said Quarterly Conference shall appoint a committee, of which the preacher-in-charge shall be *ex officio* chairman, to organize, wherever practicable, a Church Lyceum, under the supervision of the Quarterly Conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, textbooks, and books of reference; to popularize religious literature, by reading rooms, or otherwise; to seek out suitable persons, and, if necessary, assist them to obtain an education, with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the church ought to offer to the varied nature of man.[56]

The emphasis upon teacher training given by Vincent was ably carried on by Hurlbut, with his well-known normal courses of study, and also by Neely, during their short periods of leader-

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"*Resolved*, That self-supporting literary institutions are highly approved of by this Conference, and the establishment of a department of industry in manual labor in all our seminaries and colleges, where it is practicable, is earnestly recommended" (Methodist Magazine [American], vol. iii, 1832, p. 343).

In 1836 the record was:

For twenty-eight Annual Conferences into which our entire work is divided, we have reported twenty-six of these academies. Of collegiate institutions, we have six, and one university, all under the patronage of the Methodist Episcopal Church (Methodist Education in America, by W. Fisk to Wesleyan Methodist Magazine. Quoted in Christian Advocate, February 24, 1837, p. 105).

In 1864 the Conference urged one seminary for each Conference and one college or university for every four Conferences.

[56]Discipline, Sec. vi, par. 247. See also Annual Report for 1879, pp. 23, 24.

ship. In 1902 were developed "the plans for an extensive movement in teacher training for Normal Departments during the school session and for individual study of the Bible and Sunday School Methods," known as the People's Bible Institute.[57] The plan was elaborate, but the election (in 1904) of Dr. Neely to the bishopric of the church left it for others to execute. What additional impetus this movement, that was too short-lived to produce results, had brought was directed in 1907 into a teacher training course with a three-year curriculum and a magazine entitled The Adult Bible Class and Teacher Training Monthly.[58]

§ 4. Courses of Study for the Pupils

Very closely related to the preparation of the teacher was the question of courses of study for the pupils. As already seen, the reader and speller early gave place to the Bible and the catechism, with a selected portion from each used largely as material for memorizing.

In 1843 a manuscript containing lessons for infant schools was presented to the Board of Managers, but was deemed by them unsuitable.[59]

The Episcopal Address of 1844 contained these telling words:

> Sunday school instruction may justly be regarded as one of the most effectual auxiliaries which we can employ for the prevention of the destructive influence of error, by preoccupying the infant mind with the germs of scriptural truth. Although it is matter of rejoicing that a great amount of good has been accomplished by this service, it is believed that much more might be done with a system better adapted to the capacities of the subjects of instruction, and with books suitable to different classes

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[57]Annual Report for 1902, pp. 48-55.

[58]Ibid., 1907, p. 77. (Beginning with 1907 the reports bore the date of the year which each covered and omitted the word "for" before the date.)

[59]Minutes of the Board of Managers, August 28, 1843.

in the several stages of improvement. Classification, for many reasons, has always been regarded as an important provision in a system of instruction, especially for children. We need not enlarge on its utility; but we are deeply impressed with the necessity and obligation of renewed and persevering effort in extending the operations of the institution, so as to embrace tens of thousands of the children of our people who have not been brought under its salutary influence, and revising and improving the system, both with respect to the mode of instruction, and the books to be used, so as to afford the best helps and the greatest facility in accomplishing its benevolent designs.

The report for 1846 discusses "Course of Study"[60] and urges that there should be "regular gradations of advancement from the simple teachings of the infant class to the higher walks of biblical study." This is urged as an incentive to study and as a preparation for teaching. A rather sweeping statement not borne out by later leaders asserted that "an examination of our numerous books of instruction and reference will show that ample means are provided and placed within the reach of all."

The agitation continued. In 1848 question books on specific books of the Bible which had been published within the two previous years were supplemented by more general ones—one on the Old Testament and one on the New Testament, to be used to fix attention upon the Scripture texts in a consecutive reading of the Bible. A "cheap question book, entitled, CURIOUS AND USEFUL QUESTIONS ON THE BIBLE," was also published.[61] Carrying out these suggestions a "PROGRESSIVE SYSTEM" was planned by Dr. Daniel P. Kidder (Secretary of the Sunday School Union) in 1853, taking for granted the classification of a school into an Infant School, Primary Classes, Youths' Classes, and Senior or Bible Classes.[62]

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[60]Pages 46, 47. Note Dr. Kidder's position as expressed in The Sunday School Teacher's Guide (1846), p. 395. "No school ought to be without some regular course of study."

[61]Annual Report for 1848, pp. 37-39.

[62]Ibid., for 1853, pp. 99, 100. See also Sunday School Journal, December, 1868, vol. i, pp. 21-23.

Instruction in the Infant Class
By Oral Exercises

Singing, and infantile hymns.
Infant Teacher's Manual.
Catechism, No. 1.
Verbal explanations of Scripture events and moral duties } Alternated at each lesson.

Study in Primary Classes

1. Child's Lesson-Book on the New Testament.
2. Child's Lesson-Book on the Old Testament.

Catechism, No. 1, continued.

In Youth's Classes

Catechism, No. 2, in short lessons.
Questions on the New Testament. } With reference to Bible Scholar's Manual.
Questions on the Old Testament. }
Questions on the Gospels. } Longking's Notes and Strong's Harmony.
Monthly Questions.
Curious and Useful Questions.
Catechism, No. 3.
Questions on the Acts — Peirce's Notes
Questions on Romans
Questions on Genesis
Questions on Exodus, and other historical books of the Old Testament. } With reference to Commentaries.

In Bible Classes

Review of Catechism, Nos. 2 and 3.
Questions on the New Testament.
Questions on the Old Testament.
Strong's Harmony.
Hibbard's Palestine.
The Epistles of the New Testament.
The Psalms and Prophecies.
The Book of Revelation. } With reference to Commentaries and Bible Dictionaries.

To this course of study the report adds the footnote:

If this general order of studies were observed in all our schools, great advantages would result to the scholars, especially those who remove from one place to another. They would be enabled to resume their studies where they left off, and go continuously forward, instead of being repeatedly put back and made to study over certain portions of Scripture several times, omitting other portions altogether.

Some of the resolutions passed suggest the general attitude of mind:

Resolved, That the preparation of a series of classified text-books for our Sunday schools, including especially a work on Christian ethics adapted to the juvenile mind, would, in our opinion, afford an increased facility in our Sunday school enterprise. [63]

Resolved, That a well-devised and effective system of religious instruction is still a desideratum in our Sunday schools, and that we have learned with pleasure that this subject is now receiving the attention of the officers of our Sunday School Union, and that a regular graduating course is in preparation.[64]

Resolved, That we have heard with much gratification of the success and interest of the mode of teaching Scripture history and geography, by means of Palestine Classes, as proposed and taught by the Rev. J. H. Vincent; and that we recommend Brother Vincent, at his earliest convenience, to prepare a complete system of instruction upon those topics for publication and general use.[65]

In reply to the demand the Rev Dr. Floy began a "Graduated Series of Text-Books".[66] The classification was (1) Lessons in Old Testament Bible History, (2) Lessons in New Testament History, (3) Bible Morality. He was at work on a fourth when he died.[67] Although the matter had been presented to the Gen-

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[63]Troy Conference, Annual Report for 1858, p. 32.

[64]Annual Report for 1859, p. 29.

[65]Ibid., p. 32.

[66]Ibid., for 1860, p. 32, also Minutes April 25, 1860, and July 25, 1860.

[67]Annual Report for 1860, p. 32; for 1861, p. 30. See for later series Sunday School Journal, December, 1865, vol. i, pp. 21-23.

eral Conference in 1858, nothing was done by the church except this effort of Dr. James Floy's.

These series were greatly appreciated and were recommended to the schools.[68]

In 1855 J. H. Vincent organized his first "Palestine Class." In 1862 a circular describing it was published and widely distributed, "Proposing a New Department of Sunday School Instruction." [69]

During this period was introduced into the Sunday school the use of lesson leaves.

The Lesson Leaf was a thing of growth. As early as 1850 Mr. Orange Judd, a Methodist layman, then the popular editor of the Agriculturist, and the superintendent of a Sunday school near New York city, selected topical lessons, with date, topic, and chapter and verse, for each Sunday in the year. One of these lists was printed in the Agriculturist. From the "form" thus set up he had thousands of copies struck off on slips, which he sold all over the country to such schools as wished to use them. After a first success Mr. Judd printed these slips from year to year; and afterward embodied them in a series of question books. About 1860 many schools in the West purchased these slips and introduced the topical lessons.[70]

From using these many compiled their own, and feeling the need of helps for teachers and scholars, began preparing them, writing them out for each teacher or printing them on a hand press. The splendid and pioneer work done by Mr. Judd may be best illustrated by reference to his book entitled, "Lessons for Every Sunday in the Year" given on the four Gospels and Acts. An introductory preface addressed "To Superintendents and Teachers" contains the following important historical information:

I attempted, some fifteen years ago, to arrange a series of

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[68]See Annual Report for 1861, p. 17.

[69]Vincent, J. H.: The Modern Sunday School, Appendix F, p. 320.

[70]Field, A. D.: Memorials of Methodism in Rock River Conference, pp. 458, 459.

short lessons on a new plan, and have made out several such series from time to time; but without getting anything exactly satisfactory, until I submitted the matter to Dr. James Strong, author of the well-known Harmony of the Gospels and other biblical works. He, with much labor and care, prepared a series of fifty-two lessons, embracing, in chronological order, some of the leading events and doctrines of the New Testament, which I have found to be admirably adapted to the purpose, and which has already come into extensive use. The description of each event in the Gospels is taken from that evangelist who gives the best account within the required number of consecutive verses. I put a printed copy of this series into the hands of every teacher and scholar in my school with a double purpose: *first*, each one thus knows without fail where the lesson for every Sunday is to be found; and, *secondly*, the several events and subjects stand before the eye in their regular order, and become fixed in the mind. A second series of similar lessons, embracing intervening subjects from the Gospels and Acts, and selections from the Epistles in their chronological place in the history, has been prepared by the same hand, for use after the first series has been completed by the school.

After I had printed some twenty thousand copies of this table of Lessons for the use of my own and other schools which had adopted them, I received numerous urgent requests for a question book adapted to them.

Mrs. Dr. Olin and Dr. Strong assisted in the preparation of such a book. The plan of the book Mr. Judd gives in six points: (1) The grouping of lesson titles on one page; (2) a calendar of Sundays with lesson assignments; (3) the lesson printed in full on two pages opening together; (4) condensed history connecting the lessons; (5) large-typed questions for small children; (6) smaller-typed questions "directly and indirectly connected with the lesson" with answers. In praise of this plan he says: "This will be a very material aid to the great mass of teachers, who are not supplied with commentaries and other helps. The amount of information given in these questions and answers is very large and much of it so valuable and attractive, and withal so new, that the book will be inviting and instructive for perusal by the old as well as young."

In 1865 J. H. Vincent in Chicago began preparing helps similar to those afterward appearing in the Berean Leaf and furnished copy to the North-Western Advocate each week. From these "forms" slips were printed for the use of his schools as well as others. This was the origin of "Lesson Leaves." [71]

The Sunday School Teacher, a paper begun in 1866 by Vincent, was the means of publicity for a new lesson system the editor devised. The first series in the plan was "Two Years with Jesus," adapted to four grades of pupils: (1) Infant grade, "composed of the nonreading children" from three to six years of age; (2) Primary, or Second Grade, "composed of little folks from about six to ten years of age, who can read, but to whom the ordinary Sunday school lesson books are dry and impracticable"; (3) Third Grade, "average age from ten to sixteen years"; and (4) Senior Grade, "composed of larger pupils, adults, and of all the officers and teachers." His conviction was, "Whatever course of Bible study we undertake, let us begin with Christ." The two years of study were arranged as follows:

First Year—Christ the Wonder-worker.	1. Historic Outline—from Bethlehem to the Ascension. 2. His Journeyings. 3. His Miracles.
Second Year—Christ the Great Teacher.	4. His Parables. 5. His Conversations. 6. His Discourses.

The plan included lesson pictures, maps, slate and blackboard outlines, notes, tables, poetic fragments, illustrative stories, etc.

Following this first series in the system, Vincent put out a second, entitled "A Year with Moses." In 1868 the Sunday School Union was publishing in the Journal notes on this series, prepared by Dr. James Strong, of Drew Theological Seminary, and Dr. C. H. Fowler, of Chicago. "Lesson Leaves" were published monthly for scholars of the middle and higher grades and

[71] Field, A. D.: Memorials of Methodism, p. 459.

"Picture and Bold Text Lessons" for the infant and primary scholars.

The Annual Report for 1870 gives this interesting information as to the preparation of this system:[72]

In preparing these lessons Dr. Vincent adopted a plan somewhat novel and original. Every lesson was taught before being sent to the press. From a high school near his residence the Doctor obtained a class of young ladies, to whom he taught the lessons as prepared for larger scholars; and from a primary school he had a flock of little children, whom he instructed in the lessons prepared for the infant classes. This method, so eminently practical, thoroughly developed the lesson to the mind of the teacher, and suggested improvements and alterations which were promptly made. It is certainly no small recommendation to the Berean lessons that they are not merely thought out in the study, but actually worked out in the classroom.

The Preface to "A Year with Moses, Prepared for Little Students," by J. H. Vincent, has, in the light of the above, added interest, although our modern methods differ widely from these.

This is the way a five-year old was taught the first lesson of the present series, "A Year with Moses."

Sitting on the floor in front of the blackboard, the little fellow pronounced the letters as his teacher made them with the crayon, thus:

ISRAEL	WORK
EGYPT	FIELD
PHARAOH	BRICKS
SATAN	MORTAR
	CITIES

As each word was finished, the child was taught to pronounce it as he would the name of a person to whom he had been introduced. Soon he learned the name of an old man—ISRAEL—who had a great many children and grandchildren. All these were called the "children of ISRAEL." They lived, not in New York, not in Illinois, not in New Jersey, but in EGYPT, a country far away. That country had no president (the child had a Grant badge, and had heard that Grant had been elected

[72]Page 44. On "The Berean Lessons" see Sunday School Journal, vol. ii, 1869, p. 36, 1870, p. 324.

President) but Egypt had a king, a cruel, wicked (the child said "very *naughty*") king, and his name was PHARAOH. These words were recognized, not by spelling, but by looking at them as words representing persons. His teacher then talked about WORK in the FIELD and how hard and cruel and "naughty" the king was. *"What do you mean by 'field'?"* asked the teacher. The child answered: "Where the cows go and eat, and where the men work." The poor children of ISRAEL had to make BRICKS and MORTAR. (The little fellow had soiled fingers and shoes and trousers many a day with mixtures of sand and water in the yard, which he called *mortar.*) With these BRICKS and MORTAR the poor children of Israel built great CITIES for the "naughty" King PHARAOH. Over and over again he aided his teacher in telling this story, recognizing the words, and criticizing now and then the E or the C or the S, because "not made right." Then the teacher talked of the King Satan that rules bad, weak men, and how hard a life of WORK and sorrow is this life of sin. The poor children of ISRAEL needed somebody to save them from King PHARAOH, and we need some one to save us from King SATAN. Then the teacher told the child of Jesus, and he went to bed that night with the story of Jesus in his mind. May the Christ he heard of at the last moment be the theme of his talk when the night of death comes, and may he be the pledge of the child's eternal life in the morning!

The teacher or parent may put the same words on the slate or blackboard. Introduce your pupils to them. Talk about them, do not weary of repetition, and then see if the little fellows can supply the missing words in the following story:

"There was an old man called ———. He had a great many ———. These and their children were called the children of ———. They lived in a country called ———, where reigned a very wicked ———, whose name was ———. This ——— made the ——— do very hard ——— in the ———. They made ——— and ———, and built great ———, and had a great deal of trouble. God raised up a man to save them. So all wicked children and men and women are under a cruel ———, whose name is ———, and they have a very hard and bitter time. God has raised up a Saviour who is Jesus the Lord."

New York, December, 1869. J. H. V.

This System of instruction was based upon the plan of uni-

formity of lessons for all classes. Vincent was champion with Mr. B. F. Jacobs for *Uniform Lessons*. Mr. Vincent sets forth his position in the introduction to his first Series:[73]

We deem it desirable to engage the entire school in the study of the same lesson each Sabbath. Thereby concentration, repetition, definiteness, depth of impression, and thoroughness are secured. A central thought pervades the devotional and intellectual exercises of the school. The Scripture selection containing the lesson for the day is read responsively at the opening of the session, and introduces this central idea. The opening prayer is inspired by it. It is the burden of every song. It facilitates the general review at the close of the session. It is of immense service in the Sunday school prayer meeting. The wise pulpit may employ it for the evening discourse, and thus add "line upon line, precept upon precept." [74] For the family we provide daily readings.

The Fourth National Sunday School Convention, 1869, indorsed the plan for uniform lessons and appointed a committee to prepare such a course. Edward Eggleston, a pedagogical psychologist in the Sunday school work of the day, said:

No greater improvement has been introduced in Sunday school work of late years, than the uniform lesson. There can be no such thing as an effective school without a uniform lesson of some kind.[75]

June 20, 1870, the Normal Department Committee was appointed to represent the Methodist Sunday School Union in matters of Uniform Sunday School Lessons, and the following resolution was passed.

[73]First Year with Jesus, prepared for scholars of the third grade.

[74]"Winthrop M. E. Church, Boston, took a new departure not long since, which has proved a grand success. The whole school at the close of the afternoon session pass up into the main audience room, and the pastor delivers a short expository discourse upon the Scripture which had formed the lesson for the day. Timid men thought it a mistake, but since the new feature the congregation has steadily increased and the service grows more popular, and visitors from other denominations 'drop in' and swell the congregations" (The Normal Class, vol. i, January, 1875, p. 528).

[75]Sunday School Manual, p. 10. Eggleston before entering editorial work had been a Methodist pastor.

Resolved, 1. That the further consideration of our Berean Lesson List for 1871, already announced to the public, be postponed four weeks, to afford an opportunity for consultation with committees from other Sunday School Unions and organizations in reference to a uniform course of Sunday school lessons for all the denominations in 1871.[76]

The corresponding secretary, Vincent, sent a letter in June, 1870, to all persons and publishers who were known to be connected with the preparation of Sunday school lessons,[77] asking for a conference. Several men met July 26 and discussed informally the possibility of a union series even though the publishers of the "National Series of Lessons" would consent to uniformity only on the basis of their system. The conference brought no definite results. Another meeting called by the National Convention a year later, August, 1871, accomplished the much-desired result, and a committee to plan a uniform course was appointed. Two of its five members were the giant leaders of Methodism—Vincent and Eggleston.[78] The Bible was decided upon as the basis for the choosing of the lessons.

The Annual Report of the Methodist Sunday School Union for 1871 has this paragraph:

Arrangements having been effected with other Unions and publishers, the Normal Department has adopted the Uniform Series of Lessons for 1872, which is substantially a continuation of the Berean system. The lessons are chosen by a general committee, and all local committees or editors are left free to publish such notes, aids, etc., as they prefer. It is to be hoped that the approaching National Sunday School Convention will appoint a permanent COMMITTEE ON LESSONS, and that a curriculum of study extending through several years, and covering the Bible, will be chosen.[79]

The following year a paragraph explained the "International Lesson System" as planned for the first seven years:

[76]Annual Report for 1870, pp. 68-72.

[77]Ibid.

[78]For list of Lesson Committees 1871-1914, see Organized Sunday School Work in America, 1911-1914, Appendix V, pp. 395ff.

[79]Pages 73, 74.

It will include a course of lessons in the Old Testament, a matter which has heretofore been neglected too much. It will also include church history and the doctrines both of the general Orthodox Church and the Methodist Episcopal denomination. Especial attention will be paid to Bible history, geography, chronology, etc. The Church Catechism should be studied diligently, a matter frequently overlooked. The normal instruction for teachers will also receive attention, a plan which is working beneficial results in the Methodist Episcopal Church.[80]

January, 1875, Vincent began The Normal Class, a magazine for more advanced scholars. In the first issue outline lessons in Hebrew were given.

No sooner had the Uniform Lessons been adopted than the Eclectic Sunday School Library for Bible students and teachers was begun, consisting of "Choice Extracts from Eminent Biblical Scholars" on the subjects of the Lessons. This was continued from January, 1872, through 1875. It was designed to illustrate the lessons more fully than was possible in published periodicals as a "Comprehensive Commentary," and contained the best thoughts of more than three score of the ablest theological writers on both sides of the Atlantic. The introduction to the first volume said in part:

This Eclectic Library—so wisely projected by the editor of the Sunday School Journal—is not designed to make teachers slaves to the views, modes, and opinions of others; but it aims to throw light on their path, to incite them to greater diligence in the study of the Word, and, by contact with great thoughts, to inspire them with a holy enthusiasm in their heavenly calling of building up souls in Christ.

In January, 1876, the Methodist Episcopal Church, South, adopted the International Lessons.

In 1872 Vincent urged the Sunday School Union of England to adopt the international scheme of lessons, and they did so for their afternoon series, ordering the new plan to be put in operation January, 1874.[81]

[80]Annual Report for 1872, p. 18.

[81]Groser, Wm. H.: A Hundred Years' Work for the Children, p. 71.

As stated above, the Methodist Sunday School Union adopted at once the uniform system and began the Berean Series.

But the International Lessons did not meet the whole demand even at the beginning. Dr. Vincent, the corresponding secretary, incorporated in his report for 1877 the following, which well represents the situation:

From the commencement of the International Lesson Series in 1873, the corresponding secretary has urged upon all pastors and superintendents of Methodist schools the importance of teaching something in the Sunday school besides the International Lesson. The pastor should be aided by the Sunday school in teaching the Catechism of the church to the young people. Select passages of Scripture should be committed to memory: such as the Ten Commandments, the 1st, 15th, 23rd, 45th, 90th, 91st, and 150th Psalms, the 53rd of Isaiah, and many chapters in the New Testament. Pupils should be taught to commit to memory the standard hymns of the church, outline lessons in church history, in Bible history and geography, in the missionary cause, temperance reform, etc. In our department provision has been made from the beginning for these supplemental lessons, and whenever superintendents and ministers have been so disposed they have been incorporated in the regular school programme. At the beginning of 1877, to further the objects contemplated by the supplemental scheme, we published a tract known as "The School System," containing certain supplemental lessons to be taught in the Sunday school. The success of "The School System" has far exceeded our anticipations, and a second series has been provided for 1878, which we hope will be equally successful.[82]

A graded school of 700 members was called "One of the most efficient Sunday schools of the land." It had the departments, Primary, Intermediate, Junior, Senior, Normal class, and Reserve Corps. Examinations were given in March by a special committee and promotions came in April.[83] A Sunday School Course of Study was prepared and tested out by H. A. Strong,

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[82]Annual Report for 1877, p. 34.

[83]A Graded Sunday School, Sunday School Journal, 1890, pp. 127-129.

of Erie, Pa., as supplemental to the International Lessons, and upon it as a system the school was graded.[84]

The happy or unfortunate effort to combine the old and the new is well illustrated by an article in the Annual Report as late as 1902:[85]

Better Methods and Organization for Our Sunday Schools

The Sunday school should be a deeply religious meeting, and it should be a successful school. . . .

The best exegetical and homiletic treatment of the International Lessons will accomplish spiritual results.

. . . They should not aim to teach history or geography of the Bible, nor overload themselves with systematic courses of Bible study.

. . . . . .

But there must be real educational work also in the Sunday school. And for this we need the second lesson, the systematic courses in Bible history, biography, the Bible as literature, geography, courses in prophecy, harmony of the Gospels, in the miracles and parables; courses in the Bible as producing the church doctrines, Christian movements, and institutions. These to be given in a second lesson every Sabbath, and to be developed after the best pedagogic and scientific methods practicable within the limits of the Bible school of the church.

Such agitation led to the planning of additional topical lessons, and three-year courses for each department were published in the Annual Report of 1904:[86] (1) Beginners' Additional Lessons—brief talks for character-training and a few verses; (2) Primary Supplemental Lessons—progressive lessons of a simple character on the Bible, on nature, and memorizing verses of Scripture; (3) Junior General Lessons—easy lessons on the Bible, the church, memorizing a few hymns and Bible passages; (4) Youth's General Lessons—lessons on the Bible analyzed, Bible helps, church lessons, hymns and Scripture; (5) Senior

[84]Sunday School Journal, 1890, pp. 247, 248, 328, 329.
[85]Pages 44-48.
[86]Pages 62-68.

General Lessons—further lessons on these topics. These were to be used in five or ten-minute periods in addition to the International Lessons. The method was to be recitation and drill over against the "expository or exegetical" study of the International series. The lessons were arranged in three terms for each year "following the plan of public school and college." During the summer and on Sundays between the terms, "the lessons may be thoroughly reviewed and weak lessons brought up to the mark." The following year the grading of the Sunday school recommended by the Sunday School Union was that generally recognized: Cradle Roll (to 4 years), Beginners (4 to 5 years), Primary (6 to 8 years), Junior (9 to 12 years), Intermediate (13 to 16 years), Senior (16+ years), Home Department.[87] Literature in lesson helps and in suitable periodicals was prepared on the basis of this grading.

§ 5. Specific Methods of Instruction and the Organization of the Sunday School

Much has already been said as to the methods used during this long period. The following resolutions are illuminating as to conditions and ideals at the beginning of the period:

Resolved, That the establishment and preservation of order in Sabbath schools are intimately connected with the spiritual and mental improvement of the children, and it becomes us to inquire into the best means of securing these important objects.

Resolved, That we consider an infant department in our Sabbath schools of great importance; and for the prosperity of such classes we recommend that there be two teachers in each infant school; that they recite in concert; that a part of the time be occupied in singing; and that occasionally they have short lectures.

Resolved, That we deem it highly important to enlist as many in our congregations in the study of the Bible as possible, and that this end cannot be better secured than in the formation of adult classes in our Sabbath schools.

Resolved, That in imparting Sabbath school instruction,

[87] Annual Report for 1905, pp. 60-62.

short, spirited, and familiar lectures by the superintendent, or by some other suitable person, are of great advantage.

Resolved, That we are as much as ever convinced of the utility of Sabbath school missionary collections, once a week, and of a Sabbath school concert, once a month, upon the third Sabbath evening; and we earnestly commend the consideration of both to all patrons of missions and Sabbath schools.[88]

It was in the middle fifties that the agitation began that resulted in the efforts at system of grading and of teaching, as the article entitled "How Shall We Improve Our Sunday Schools?"[89] shows. It emphasized "the need of introducing some better method of instruction than that which generally obtains." The indictment of the existing method was expressed in these words:

At present it can hardly be said that our Sunday schools generally pursue any *system* of instruction at all. With rare exceptions, scholars are not classified according to age and capacity; no system of gradual and complete study exists; no arrangement by which a scholar is led to a complete and comprehensive knowledge of the facts and doctrines of Holy Writ. On the contrary, in many schools there is but one question book in use. With manifest inconsistency, the same lesson is given to the child of seven or eight as to the youth of fourteen and fifteen. In some schools question books are selected with caprice, without any regard to method whatever. In others no question books are used, and everything is made to depend on the intelligence and skill of the teacher. Again, in some schools, the use of the *Catechism* is unknown; in others it is only in partial use; in a few it is faithfully studied. So too with respect to the committal of scriptural texts to memory, there is every possible variety of practice ranging between the extremes of stimulating the scholars to learn the largest number of verses with which they can "cram" their memories, and of learning none at all.

In all other departments of instruction we find system, methods, classification. From the primary school to the college, the textbook and the class are adapted to the capacity of

[88]New England Convention, Annual Report, 1845, pp. 52, 53.
[89]Annual Report for 1856, pp. 87-90.

the student, who, guided by a more or less thoroughly prepared *curriculum,* is led from the elements of his mother tongue to the attainment of a comprehensive and thorough scholarship. Can any man tell why the Sunday school should be an exception to this general rule of teaching by method?

Against the excuse that the Sunday schools present insurmountable difficulties a definite method was suggested:

Two textbooks, the Bible and our church Catechism, with the auxiliary of suitable question books, commentaries, etc., constitute the sum total of the books to be incorporated into its course of study. This being granted, what remains to insure a successful method but to arrange the classes in harmony with the principal books composing the Holy Scriptures? For example, let one class study Matthew, another Mark, a third Luke, a fourth John, a fifth Acts, a sixth one of the Pauline epistles, or some book of the Old Testament, and so on to the end of the biblical category, or as much of it as it may be deemed possible to include. In conjunction with the scriptural studies of each class our Catechism could also be introduced, according to the capacity of the respective classes.

By this method, a child would be led gradually to a tolerably comprehensive acquaintance with the Scriptures. By seeing a series of graduated classes in the school, his self-respect would prompt him to aim at honorably graduating from the lower to the higher. He would also be benefited by that change of teachers which the proposed system implies, and by the better acquaintance of his teachers with their respective textbooks.

A method common to the period of normal class awakening was the holding of attention and the aiding of memory by formal repetitions. A typical illustration is the following: A superintendent placed the syllable *Re* on the blackboard and by six additions gave six rules for the teachers' preparation. He said:

So teach that the mind you work upon will

1. Re-ceive the truth into intellect, conscience, and affection.
2. Re-tain the truth, this being made easy through the comprehensive and condensed forms in which you communicate it.
3. Re-cur to the truth frequently, having been charmed by it, and being by its apt illustrations constantly reminded of it.

4. Re-flect on the truth, thus making it a quickener of the intellect, and from the seed you hold in the mind you will produce other truths.

5. Re-form by the truth, it being accompanied by the Holy Ghost in the processes of regeneration and sanctification.

6. Re-communicate the truth. He is never well taught who cannot re-port or re-teach the truth he has received.[90]

An even better illustration is the article, "Important Rules for Teaching the Truth:" [91]

1. THE TRUTH must be *illustrated* by daily living.
   (The specific mission of HOME.)
2. THE TRUTH must be *proclaimed* by living ministers.
   (The specific mission of the Pulpit.)
3. THE TRUTH must be *taught.*
   (The specific mission of the Church school.)
4. TO THE INDIVIDUAL.
   (One by one are souls saved.)
5. TO THE CHILD.
   ("In the morning sow thy seed.")
6. TO THE ADULT.
   ("Whosoever will.")
7. TAUGHT by the help of the *Holy Spirit.*
8. TAUGHT in the light of the *cross of Christ.*
9. TAUGHT according to the *best methods.*
10. THE TEACHER having *knowledge.*
11. THE TEACHER having *tact.*
12. THE TEACHER having *love.*

The first volume of the Normal Class[92] in its editorial urges the Sunday school teachers to visit the public schools for observation as to professional methods.

Let us learn how to teach by watching the methods of those who practice teaching as a profession. We must be wide-awake and open-eyed if we would compete successfully with our brothers and sisters in the public schools for the respect of the children as our pupils. The boys and girls that will sit in our

[90] Sunday School Journal, December, 1869, p. 51.

[91] Normal Class, February, 1875, p. 77.

[92] The Normal Class ran from January, 1875, through October, 1877, as a monthly publication, edited by Dr. Vincent.

classes next Sunday will most of them have been five days at this work under skilled instruction in the public schools. It will not do to let them see our methods half a century behind the times in comparison.[93]

Many articles pointed out the danger of substituting institutes, conventions, and normal classes for the spiritual aim and effort in the day of new methods. The report of 1867 showed 12,874 fewer conversions than 1866.[94] This could easily be attributed by them to methods used.

A very prominent method of instruction after the awakening of 1865 was the use of the blackboard. The literature of the times abounds with suggestions. One author offers seventeen reasons for his recommending its use. These may be summed up under the headings of attention, visual stimulation and memory, variety of appeal, curiosity, economy, Bible precedents.[95] A later article discusses, "What rules would you lay down for the use of the blackboard?" The discussion is conducted under seven answers:[96]

1. *It must not be made a hobby.*
2. *Avoid the universal use of the blackboard.*
3. *Do not attempt lengthy written exercises.*
4. *Never employ an aimless illustration.*
5. *Extravagant elaboration should be avoided* in picture or object illustration.
6. Reject all personification, etc., which may so easily become mere comicalities.
7. *Blackboard "exhibitions" should never appear* when addressing children.

During this period of much emphasis on blackboard work when every publication set forth methods and reasons for the use of the blackboard, there was expressed some fear of too much emphasis being placed upon it. That possibility is pre-

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[93]The Normal Class, January, 1875, pp. 2, 3.
[94]See reports of these years.
[95]Sunday School Journal, October, 1869, p. 15.
[96]Ibid., December, 1869, pp. 64, 65.

sented in the Sunday School Journal, October, 1869, page 5, copied from the Sunday School Times:

We have sometimes feared a reaction on the subject of Sunday school blackboards when we have seen such a *furor* of enthusiasm in their use. As the novelty wears away the interest will diminish, and what then?

Allied to the question of the use of the blackboard was the use of objects for illustration and interpretation. An interdenominational magazine edited by a Methodist put much emphasis upon this method of instruction. One article well summed up the best attitude of the day:[97]

The pages of inspiration are thickly strewn with types, taken from both the natural and artificial kingdoms of the world, which represent the most solemn and important truths. Often within some inanimate object is hidden an illustration of wondrous beauty and power. The true purpose of teaching by objects, in the Sunday school, would, then, seem to be to unveil to the pupil their properties and features, and thus reveal the divine thought in the passage under consideration. And when it is remembered that our Lord himself is frequently represented under the semblance of inanimate things, the most careful and reverent manner should exist in the study of those objects which are thus used in conveying religious truths.

Carefully analyze the object, discovering its various properties and uses.

Draw the analogy between the object and the truth in the lesson.

Never attempt the use of an object unless it is either named in the lesson or directly and clearly implied. Do not sacrifice pertinency and adaptation to a mere desire to teach in this way.

If practicable, obtain the object itself for use in the class. If not, a rough model of wood or other material will be preferable to a picture.

Cultivate the habit of reading the Bible with reference to this particular form of teaching.

The Normal Department of the Methodist Sunday School

[97]The Sunday School Teacher, a Monthly Magazine Devoted to the Interests of Sunday Schools, vol. ii, May, 1867, No. 5. James H. Kellogg, "The Adaptation of Objects to the Sunday School Lesson," pp. 142, 143.

Union opened a Biblical Museum at Columbus, Ohio, 1869, in connection with the Anniversary of the Union.[98] It was a collection of diagrams, photographs, relics, curios, models, etc., from the New York office, offered in toto for the first time, but even here the space was too small for all to be presented. It was explained as follows:

> The design of the museum is to furnish pictorial and model representations of Bible topography, manners, and customs, and thus render more comprehensible the facts and allusions of the Divine Word. A large part of the museum may from time to time be employed by schools through the country, subject to such regulations as may be enacted by the Committee of the Normal Department. The museum was opened on Monday night, November 1, and was visited during the two following days by nearly or quite three thousand persons. . . .
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> To the Rev. Henry M. Simpson, of New Jersey, Secretary of the Department, much praise is due for his indefatigable labor in superintending the museum. His own contributions are among the most valuable treasures it contains. The beautiful model of Herod's temple, the model in cork of an Oriental inn, the model of the Tabernacle, which is one of the most exquisite little gems of the kind we ever saw—these are all the result of Mr. Simpson's biblical studies, taste, and industry.

Other museums were opened in various parts of the country.[99]

In 1872 a Sunday school display room was fitted up in the Book Concern in New York.[100] It was described as "a fairy grotto." Said the editor of the Sunday School Times:

> Such brilliance and bloom of beauty we have never seen blossoming out of books and chromos and wall texts and maps and pictures, in all our Sunday school life!

Sunday school architecture became a matter of consideration. In the early years of the movement in England, rooms and buildings became set apart for such use. As early as 1825 in America a record was made of a Sunday school building

[98]Vincent, J. H.: The Modern Sunday School, pp. 134, 135, also Sunday School Journal, January, 1870, p. 84.

[99]Brown, Mary C.: Sunday School Movements in America, p. 98.

[100]Annual Report for 1872, p. 46.

erected in Philadelphia and the following year one in Brooklyn. But in this period when attention was being directed toward the apparatus of the Sunday school, pedagogical considerations entered into architectural discussions. The following is characteristic:

> The object to be aimed at in Sunday school architecture is to combine with the least amount of movement on the part of a school union and separation; to bring the various departments under the direct control of the superintendent, and at the same time leave them separate with their individual teachers.[101]

As always, the subject of music pressed itself to the forefront. In 1841 there was published a "New Sunday School Hymn Book."[102] Less than ten years later "The New Hymn-Book" was advertised. It was a revision of the standard church hymn book with "a section containing a suitable number of hymns particularly adapted to Sunday schools, youth, and children."

> The Hymn Book, as a whole, is suited to all the wants of the church, to the child and to the adult, to the Sunday school and to the public congregation.[103]

The Sunday schools rapidly introduced it, the purpose fitting in well with the theological conception of the child, "and by a double use in the school and in the church, our children are fast becoming familiar with the very hymns they will sing in mature life and in old age."[104] An appended statement is of interest in the history of the development of Sunday school singing:

> To serve as an introduction, and also to accommodate all who do not wish to use the full-sized Hymn-Book, the Supplement, containing the juvenile hymns, is published separately, at three cents per copy in paper covers, and six cents bound.[105]

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[101]The Model Sunday School Room, Sunday School Journal, October, 1869, p. 11.

[102]Sunday School Advocate, December 7, 1841, vol. i, No. 1, p. 37.

[103]Annual Report for 1849, pp. 47-50.

[104]Ibid., p. 49.

[105]Ibid.

This Sunday School supplement was the result of Dr. Kidder's insistent urging against contrary influences.

The New Sunday School Manual, Containing Scriptural Exercises for the Opening and Closing of the School, and for Special Occasions, with Suitable Hymns, was published September, 1859.[106] The preface states:

> The chief design of this Manual is to increase the interest of children in the devotional services of the school by giving them a larger participation in them.

The contents were arranged under twenty headings.

In 1884 the General Conference, in response to many requests from all sections, directed the Board of Managers of the Sunday School Union to appoint a committee to prepare a Sunday school hymnal. The Epworth Hymnal, published in 1885, was the result. The book was greatly appreciated and won immediate favor. In seven months more than two hundred thousand copies were sold. It contained three hundred and nineteen hymns and had responsive services, with the Lord's Prayer, the Beatitudes, the Ten Commandments, the Apostles' Creed, and the Baptismal Covenant.[107]

In 1868 a Sunday School Choral Union is reported, with the object, "to study the principles of music and acquire the art of singing with ease, spirit, and effect." [108]

Many articles and series of articles appeared. One under date of April, 1869, describes in full the methods in use and the ideals set forth:[109]

> There has been a wonderful advancement in the last twenty years in all that pertains to singing in Sunday schools, and I propose to refer to the best modes now practiced. How shall we teach the children to sing the songs? Twenty years ago the singing school method was in use. The children were drilled in

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[106]By S. B. Wickens.

[107]Annual Report for 1885, p. 44. See also the Epworth Hymnal.

[108]Ibid., for 1868, p. 96.

[109]Sunday School Journal, vol. i, April, 1869, p. 99, "Sunday School Singing."

the *do, re, mi's,* the result of which was that they learned many songs "by ear" and nothing more of any value. But gradually the people came to the conclusion that the successful mode is to give the children the words and teach them to sing "by ear." There is not one scholar in twenty in our schools that can make any use of the notes, and drilling on *do, re, mi,* is a waste of breath.

Since this new mode of teaching has come into use there have been three or four modes of teaching adopted. Sometimes a choir of older people learns the music and then teaches the children by repetition. A common practice is for the leader to sing before the whole school a line at a time, causing the children to repeat after him till the tune is learned. This is an excellent mode, but it is hard on the leader, and as all drill exercises in the school are attended with difficulty, this, which is so great an improvement over the old modes, is not now the best.

The latest and *best* mode is as follows: The leader selects a dozen or more ready singers from among the older scholars, whom he drills on a week-day afternoon or evening. When he wishes to teach the school a new piece he sits down at the organ in *front* of the school, calls his young choir around him, and by the aid of their voices he soon brings the whole company to join in rapturous singing. The leader's voice is too weak to control a crowd of wayward singers. The combined voices of leader and choir can control the largest school.

In discussing singing books the writer mentioned the plans in use, (1) a hymn book, (2) hymns stenciled on rolls of cloth or paper and put on a standard before the school, (3) cards with hymns printed on them, (4) hymns printed on the lesson leaves as in "A Year with Moses." Later in the year the author of the above article published a set of twelve songs on boards, at $2.50 per set, suitable to be hung on the wall, and adapted especially to infant classes.[110]

Dr. Eggleston characterized the epochs up to 1867 as (1) the introduction of libraries, (2) printing of Sunday school papers, (3) lively singing, (4) improved methods of teaching, (5) convention movement, (6) institute work, (7) emphasis upon conversion of children ("our present point of advancement"), a

[110]Sunday School Journal, vol. i, August, 1869, p. 164.

movement just begun, (8) organization of children ("the next great step") for Christian culture and Christian work, the "Children's Band" or the "Sunday School Band." [111]

Dr. Hurlbut's emphasis upon normal training increased the use of maps and historical charts. In the last decade of the period the public school's stressing of expression work and manual training gradually brought into the Sunday school a new equipment: sand maps, tables, cupboards, pictures, and all the means necessary for handwork. In behalf of the music there came quite generally the organizing of an orchestra and the use of a Sunday school hymn book.[112]

One of the marked features of the period as it drew to a close was the tendency to organize the interest of the school or pupils into definite societies. Many were interdenominational, but made appeal to Methodist Sunday school people. Some of these were Lend-a-Hand Clubs and Ten-Times-One Clubs (1870, incorporation in a Central Society in 1891); King's Daughters and Sons (1886, 1887 centrally incorporated); Christian Endeavor (1881); Epworth League (1889); Brotherhood of Saint Paul (1896); Loyal Temperance Legion, Knights of the Silver Cross; Bands of Mercy; Knights of King Arthur; Boys' Brigade (1890); Kappa Sigma Pi and Phi Beta Pi; the Win-One Society. Special note should be made of the tendency: to class organization, such as the Baracca Class, Philatheas, and Adult Bible Class; to department organization, especially the primary and adult; to official organization such as the City Superintendents' Union.[113]

§ 6. Sunday School Libraries

As an inheritance from the previous periods of Sunday school work came the emphasis upon libraries. The close relationship of the Sunday School Union to the publishing depart-

[111]Sunday School Teacher, 1867, p. 189.

[112]The Sunday School Hymnal was published by the Board of Sunday Schools in 1911 and had a very large sale immediately.

[113]Annual Report for 1906, pp. 128-131.

ment of the Church made possible and efficient the large use of religious literature, tracts, periodicals, and books. In 1842 the Sunday School Board decided upon the publication of a "Sunday School Teachers' Library." [114]

In 1845 a large addition was made to the Sunday school books published, the number of pages aggregating for the year, 17,566,000; and there was much improvement in style, illustrations, and general finish.[115] The list of new books for the year will indicate somewhat the contents of Sunday school libraries:

The Hand
The Tongue
The Seed
The Flower
The Fly
The Ant
The Animalcule
The Nest
The Feather
The Sea Star
The Coral Maker
The Kingdom of Heaven Among Children
The Jew among all Nations
Scripture Characters
We are Seven
No King in Israel
Ananias and Sapphira
Forty-Two Children
Anna, the Prophetess
Missionary Book for the Young
Learning to Think (2 vols.)
Jonathan Saville
Kindness to Animals
Holding's Homely Hints to Sunday School Teachers
Little Ann
The Eye
The Ear
The Grass
The Fruit
The Honey Bee
The Spider
The Gall Insect
The Egg
The Songbird
The Lobster
The Fish
Cottage on the Moor
The Patriarchs
McGregor Family
Beloved Physician
Miracles of Christ
Journeyings of the Children of Israel
Learning to Feel (2 vols.)
Learning to Act
Learning to Converse
Useful Trades, (2 vols.)
Life of Susan G. Bowler
Old Anthony's Hints
Infant Teacher's Manual
Bible Stories (4 vols.) for small Children

[114] Minutes, July 25, 1842, and October 29, 1842.

[115] Annual Report, 1845, p. 39. Compare with the ten-page catalogue of Sunday school publications in ibid., for 1852, pp. 95-104.

In 1846, we find advertised under "Sunday-School Requisites":[116]

Books of Registry, including Receiving Book, Minute Book, and Class Book
Representative Library Accounts, adapted to the above Register and Class Book, and corresponding to the numbers marked on our library books
Library Catalogues, to accompany the above
Library Catalogues, with Order Slates attached
Scripture Cards, for Sunday School Rooms
Tickets and Certificates for the encouragement of scholars
Spelling and Reading Books
Catechisms
Scripture Proofs
Question Books
Books of Reference
Manuals
Bible Dictionaries
Notes and Commentaries
Hymns
Bibles
Testaments

For the Primary Department they advertised alphabetical cards, 100 tracts, 260 reward books, and 100 volumes in a children's library. In the Juvenile Department they advertised 382 volumes called the Youth's Library. For the Adult Department eight volumes were listed, making in all 570 bound volumes and about 1,000 distinct publications of all kinds. (In 1849 there were 1,445 publications expressly for the Sunday school.)[117] The same advertisement states, "In Preparation a Series of Tracts for Sunday School Teachers."

The emphasis placed upon the libraries had as motives, the securing of uniformity of instruction, especially of denominational creeds and ideas, the awakening and holding of interest, and the affording of some connection with the Sunday school during the week.

Some problems arose beyond that of securing suitable books for the libraries. In 1854 "A Peculiar Danger" is described as "Even in Sabbath school libraries works of a more than doubtful

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[116]Ibid., for 1846, pp. 20-26.
[117]Ibid., for 1849, p. 47.

character are beginning to be common." A second problem is mirrored in the following statement:

> Reasonable persons will agree that the perusal of one good book per week is enough for each scholar. All surplus time beyond this had better be employed in the study of the Bible or schoolbooks, it being always remembered, that *the Sunday school is under no obligation to furnish miscellaneous and secular reading to a community.*[118]

Well can one understand the larger problem with which these people wrestled as one reads this statement from the records of the East Maine Conference in 1851:[119]

> *Whereas,* Our country is flooded with books, periodicals, and publications made up of fiction, romance, and mental gossip, destitute alike of literary merit and common sense, sickening to sound judgment, and disgusting to the finer sensibilities, weakening the intellect, perverting the taste, and developing the lower propensities of our nature; thus utterly disqualifying persons for the stern duties and virtues of this life, and shutting out every hope of heaven; therefore
>
> 1. *Resolved,* That we recommend to our youth to desist entirely from novel-reading, and to cultivate a taste for works of profound scientific and religious merit.
>
> And, *whereas,* many of the professedly *religious* works now in circulation are tinged with fatalism, rationalism, transcendentalism, and infidelity, and are calculated to mystify the simple truths of the gospel, and lead souls astray from God; therefore—

Dr. Eggleston, as editor of the Sunday School Teacher, set forth in 1867 four requisites of Sunday school literature:[120] (1) It must be readable, (2) true, (3) pure, (4) of a character calculated to elevate the children.

Later in the period, when other methods for instruction and interest became prominent, the library lost something of its prestige. The style of book changed with the changing demands and responded to the conceptions of religious educa-

[118]Annual Report for 1854, pp. 75, 79.

[119]Ibid., for 1851, p. 20.

[120]Sunday School Teacher, 1867, p. 189.

tion dominant in each period. Toward the close of the period the public libraries so generally established made unnecessary and unsatisfactory the Sunday school library for the pupils. Emphasis was put upon the Teachers' Library for teacher training, to be owned by the teachers individually or to be installed in a church study room.[121]

§ 7. Sessions of the Sunday School

One of the constant problems has always been the time allotted to the school. In the forties the old plan was still in vogue, the school session being held between morning and afternoon preaching services. An article entitled "Preaching to Sunday School Children" gives the details of the double Sunday school session:

> We have long been of opinion that there was something radically defective in our present mode of disposing of Sunday school children during the hours of public worship in the church. We know not how it is through the country generally, but in this city the practice is to commence the morning session of the school at nine o'clock, and close it at half-past ten, when the children are taken into the church, where they remain till the close of the service—usually twelve o'clock, or a little after. In the afternoon they again make their appearance in the schoolroom at half past one, continue there till three, and then go to church, where they spend another hour and a half.

The plan was changed for a short time:

> The children were taken to church in the morning, but in the afternoon were retained in the schoolroom, where such services were held as were calculated both to interest and benefit them. This plan "worked well," and, as we learn, conversions were much more frequent in the school than they are now; but as it did not meet the general approbation of the preachers, the officers of the schools were, after a long struggle, compelled to give it up.

Baltimore continued the new plans in her Methodist schools.[122]

[121] See The Teacher's Library, Annual Report, 1907, pp. 80-87.

[122] Sunday School Advocate, January 18, 1842, p. 61.

We read in the Annual Report for 1847:

> What we ask for is, that two sessions be secured for the school each Sabbath day. . . . We are unwilling, however, that these two sessions should be so crowded in between other religious services which teachers and scholars are expected to attend as that hurry and fatigue shall unfit the one class for their duties and the other for their privileges.[123]

The present plan of one session held before or after the morning preaching service or in the afternoon gradually supplanted all others.

Throughout a large part of this period the Sunday schools were dismissed during the winter. No resolution is to be found more persistently upon the records of Conferences and Conventions than that in favor of winter sessions being held whenever possible.

The secretary, Dr. Kidder, in his report for 1852, made a strong appeal for Sunday schools in the winter (pp. 63-66) that will show how large a problem the dismissing of Sunday schools for the winter time had become:

> It is a lamentable fact that, in a large portion of our rural districts and in many of our villages, our Sunday schools are closed during all the winter and a great portion of spring and autumn. This is a great evil, the removal of which would be an incalculable blessing to the church. . . . Presiding elders, preachers-in-charge, official members, let us combine our efforts against this evil, and, by God's help, banish it from the church. Let us persuade our congregations to make the experiment for a single winter.

Toward the close of the period the summer session became the problem, and it was not unusual for schools to be dismissed during the summer vacation time, especially in city Sunday schools. This produced the agitation of an eight-months' course of study versus a twelve-months' plan.

Early in the period the two-sessions-a-day school gave way

[123]Pages 93, 94.

to the one-session school. Hardly was this done before the emphasis upon new methods and supplementary courses of study forced the discussion of additional time. This burning question without a solution was passed on for the twentieth-century Sunday school to answer.

§ 8. Children's Meetings

Children's meetings became very popular about the middle of the period. A letter to Mr. Eggleston in 1870 describes a typical girls' meeting, in which children were called upon for prayer and were encouraged to speak "of their own spiritual condition, of the resisting of active temptation, of their faithfulness in private reading and prayer, of anything they have *done* for Jesus." [124]

The Rev. B. T. Vincent, the superbly successful leader of children's meetings at Chautauqua, as well as in his pastoral charges, gave three objects to be kept in view:[125]

1. Spiritual profit.
2. The teaching of lessons supplemental to those taught in the Sunday school.
3. Arrangements for recreation for the children.

Children's meetings gradually took on organized form, some as a part of Sunday school activities, others as independent organizations. Methodism originated several, such as the Children's Band, Missionary Circles, the White Shield League, the Junior League, the Knights of Methodism, the King's Heralds, Queen Esther Circles, etc. In other plans of work Methodism joined heartily, such as the Loyal Temperance Legion, the Band of Hope, the Knights of King Arthur, etc.

It is of interest to note Dr. Eggleston's characterization in 1867 of "the next great step" in Sunday school work as the organization of children for Christian culture and Christian

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[124] National Sunday School Teacher, 1870, p. 75.
[125] Annual Report for 1879, p. 5.

work in the form of the Children's Band or the Sunday School Band.[126]

§ 9. Prophecies of the Modern Emphasis in the Sunday School

A prophecy of the present day is to be found in the sixties and seventies. The first has to do with Sunday school visitors:

> We must have missionaries—*lady missionaries are the best*—to look after absentees, and visit the sick, &c. Would it not be well even for smaller schools to employ, at regular seasons, some zealous Christian lady to visit the entire schools, inquiring into their temporal and spiritual welfare, and especially to seek out absentees. Each of our larger schools should have one employed constantly.[127]

A second relates itself to vocational guidance and social service activities:

> The Sewing Meeting for girls is an excellent institution. By its means the school gives instruction to girls in that which may serve them as a means of gaining a livelihood.
>
> But this should be carried farther. Ask of your larger boys and girls: "What are you going to do for a living?" Announce that advice will be given to all those who want to select an employment. Announce that the school will assist its members to get places to learn permanent occupations. Teach them that the demand of the world is for skilled labor. Show them the superiority of a productive trade, in most cases, to a clerkship. Have a committee to receive applications of which the superintendent should usually be chairman.
>
> Have addresses delivered, now and then, on the selection of a trade.[128]

Another ushers us into the atmosphere of modern philanthropy:

> Each member of the church should have a beneficent work to do in the world, and should have several families to visit, among whom he may do good. Church socials are an excellent means of usefulness. Every Sunday school teacher should visit

[126] Sunday School Teacher, 1867, p. 189.
[127] Ibid., p. 350.
[128] Ibid.

the homes of her pupils. Men of wealth should contribute to the glory of God by throwing open their collections of pictures, their statuary, and their other possessions of interest which will entertain and benefit the people.[129]

The Fourth of July Sunday school picnic idea may be due to such agitation as,

Give us Sunday school and temperance celebrations on the 4th, in preference to all the gunpowder explosions and noisy parades that may be gotten up.

In this way some appropriate ideas of liberty and patriotism may be infused into the minds of the young.[130]

The recreation idea as an object of the Sunday school came late in the period, in the eighties.[131] Dr. Hurlbut gave in an anniversary address as the first of the three things a Sunday school must do, "Make everybody have a good time, so that teachers and scholars will enjoy it." [132] To plan week-day recreations came to the Sunday school as a part of its duty with the coming of the twentieth century, though the Sunday school picnic was much earlier, as the following resolution will attest:

Resolved, That the custom, so common of late, of Sunday school excursions is of doubtful expediency, and that great care should be exercised by those having them in charge that they do not degenerate into occasions of mere amusement and unbecoming sports, thereby leading to mental dissipation, grieving the Spirit, and banishing serious thoughtfulness from the mind.[133]

The twentieth century has given added content, and, in some particulars, new meaning to some earlier expressions, "the children's church," [134] "the country Sunday school." [135]

This period fought out the question relative to the legitimate field of the Sunday school. The movement had been inau-

[129]Annual Report for 1872, p. 17.

[130]Ibid., for 1853, p. 7.

[131]But note the earlier plan of the Rev. B. T. Vincent, p. 159.

[132]Annual Report for 1889, p. 5.

[133]Ibid., for 1859, p. 29.

[134]Sunday School Teacher, April, 1868, p. 113.

[135]Volume issued by J. H. Vincent, Annual Report for 1871, p. 64.

gurated for the poor children. It was a great advance when in this aggressive period all children were included in the Sunday school idea. As late as 1846 the battle was still being waged. The Anniversary gathering

> Resolved, That the church is bound by the strongest natural, moral, and religious obligations to provide Sunday school instruction for all her children, but especially for the poor and needy.[136]

An article dated 1849, entitled "The Work Before Us," presents its twofold nature—aggressive, with an appeal for the reaching of the vicious, ragged, ungovernable, uncultivated; and conservative, with the appeal that the Sabbath school officers and teachers, as more permanent than an itinerant ministry, should guard and develop the growing life. Relative to the reaching of the children of the lower classes the following lines are significant:

> Whether these children should be at once introduced into the Sabbath school, with those whose early training and advantages have been superior, is a question concerning which there is a difference of opinion. But let the children themselves not be neglected; if it is the better way, let each of our highly favored schools sustain what may be considered its missionary branch, composed of those that have been gathered from the "highways and hedges" by their zealous efforts. At any rate, let not these perishing thousands of "little ones" lift up their appalling spiritual cries to God in vain. Christ died for them. Can his disciples do less than collect them around his cross?[137]

As to the proper age for Sunday school enrollment there was much discussion. The children of years of accountability were the legal heirs of the Sunday school. Then the Infant Class Department received emphasis, especially when the aim of the Sunday school became conversion rather than learning to

[136]Annual Report for 1846, p. 3, Sixth Anniversary of Union. April 23, 1846. Compare with Dr. Kidder's statement in "The Sunday School Teacher's Guide" (1846), p. 392: "Sunday schools offer their benefits alike to the children of the rich and of the poor."

[137]Annual Report for 1848, pp. 63, 64.

read, and it was found that children of three years could pass through an adult's religious experience, if definitely directed. In 1853 the report read, "The increase of infant scholars is another excellent indication." [138] These were defined by the New Hampshire Conference as those "incapable of committing to memory the regular lessons of the scholars without the aid of others." [139]

The question of the adult class, while so easily settled in England and Wales, remained an open matter until the present period, when the Sunday school was declared to be for the entire congregation.[140] In 1860 the word "adults" was added in the Discipline to that of "larger children and youth" (1856) for whom Bible classes were to be formed.

With the coming of the Uniform Lessons (1872) which were planned for all ages, the discussions ceased. The term "Bible class" lost its significance, as all were Bible classes.[141] It remained for the twentieth century to put new and emphatic emphasis upon the "Adult Bible Class."

§ 10. The Extensive Work of the Sunday School

Thus far the emphasis in this period has been put upon the intensive work. The extensive work took on two aspects, the spread of the Sunday school in the United States and the Sunday school work among foreign peoples.

As early as 1842 request was made for the appointment of "an agent for the Sunday School Union of the Methodist Episcopal Church." [142] The Rev. Edmund S. Janes, financial secretary of the American Bible Society, was requested to act as agent for the Union in the Conferences he might visit. In the fall of the same year he reported and was continued.[143] An additional minute on the subject (February 24, 1845) reads:

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[138]Ibid., for 1853, p. 41.
[139]Ibid., for 1853, p. 15.
[140]Ibid., for 1849, p. 22. (Resolution of the Vermont Conference.)
[141]See Ibid., for 1876, p. 14. Compare Ibid., for 1849, p. 39.
[142]Minutes of May 26, 1842.
[143]Ibid., November 29.

That the Corresponding Secretary be instructed to consult with the Bishops who preside in the approaching Conferences with a view to procure the appointment of Agents to labor in the Cause of Sunday Schools and to raise funds for the Union.

These seem not to have been appointed, for in May it was recorded that there was found considerable opposition to the appointment of agents. In 1849, by request of the Conference of North Indiana, the bishop appointed an agent "to travel throughout the bounds of the Conference, for the purpose of assisting in the organization of schools, distributing books and tracts, and raising moneys for the publishing fund." [144] This work became very popular and in some aspects partook of colporteur work.[145]

The report of 1857[146] set forth the fact that the Union had depended upon the itinerant pastor to cover all fields and to act as organizer for the Sunday school as the Discipline directs him, and that the church connectional system renders other agents unnecessary. However, it adds:

It has, nevertheless, been thought best, from time to time, by a few of the Annual Conferences, to employ special agents.[147]

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[144]Annual Report for 1849, p. 22.

[145]The Minutes of January 25, 1847, record the discussion of the question, "What measures can be adopted to employ the colporteur system in reference to the circulation of the Sabbath School Books published under the direction of this Society?"

[146]Annual Report for 1857, pp. 80, 81, and 84.

[147]Of the many reports submitted one may be taken as typical:

REPORT OF ONE AGENT IN WISCONSIN

Number of new schools formed	66
" scholars in the new schools	2,006
" officers and teachers	405
" old schools visited	69
" schools reorganized	16
The total amount of books donated to schools	$670.83
The total amount of books sold to schools	$1,495.60
Total donated and sold	$2,166.43

This has been done chiefly in the frontier Conferences where society is in a formative state, the circuits large, the preachers heavily burdened with a variety of labors, and the community needs to be vigorously pressed to enlist them in the Sunday school work. An old Conference has also occasionally seen a necessity for a special agent to breathe new life into its Sunday school interests on its large circuits, and at points barely embraced by its ministerial arrangements.

Necessity was felt for a general agent of the Union to travel about, holding institutes and furthering Sunday school interests. By the request of Dr. Wise, the Rev. J. H. Vincent, of Chicago, was so appointed early in 1866.[148] His leadership in the Middle West had proven his skill and qualifications. At the end of ten months (December 31, 1866) he reported:[149]

Sermons preached	52
Addresses to teachers	28
Addresses to children	47
Addresses to Conferences	24

Number of volumes donated	3,582
" " sold	7,758
Total number donated and sold	11,340
Total number of juvenile collectors that have collected each $3.00 for the Sunday School Union, and are life members of the Parent Society, 194; making	$582.00
Collections and small sums	144.01
" at Conference	23.52
Funds on hand from last year	64.89
Profits on books	216.64
Total	$1,031.06
Paid out for printing for last year, and freight on certificates	$6.50
Salary of agent	600.00
Traveling expenses	175.00
Total expenses	$781.50
Balance on hand	249.56

S. W. Martin, *S. S. Agent.*

[148]From that time until his election, as Corresponding Secretary, Dr. Vincent is listed in the Annual Reports as "General Agent."

[149]Annual Report for 1866, p. 19.

Addresses to conventions	7
Conferences visited	11
Institutes held	20
Number of sessions, (Institute)	75
Number of miles traveled	11,482

It was as the outgrowth of these ten months' work that the Sunday School Normal College was organized, inasmuch as it seemed wise to provide for the connection with some central body of the local classes or institutes he had formed.

In addition to the above work there was much demand for help among non-Americans in America. The following resolution expresses the temper of the Union:

Resolved, That in the Sabbath school department of our work, we will labor for nothing short of the scriptural education of all the children within our bounds, and that we have no sympathy with the practice of making less effort to secure Sabbath school instruction to the children of Germans, Irish, Africans, or other foreigners, than those of American parentage.[150]

The classes served were Indians, colored people, and the immigrants. The colored Sunday school work became a regular part of the church work, but to the Indians and immigrants special attention was given. The German work soon developed to the extent of a demand for books and tracts in German. This was ordered November 27, 1848.[151] One appeal for help among the Indians is illustrative:[152]

BURLINGTON, CALHOUN CO., MICH.,
April 1, 1846.

. . . . . .

When we came on the circuit, in a remote part of the forest, we found a tribe of Indians, who had been under Catholic influence, to whom we have been preaching. Eight have been converted. Twenty more have given their names as seekers for salvation. I wish you would send a few books for these.

N. B. Some catechisms would be profitable for the Indians.

[150] Annual Report for 1857, p. 49.
[151] See Minutes.
[152] Annual Report for 1846, p. 65.

Of some historic interest is the fact reported by the Methodist Sunday School Union:

The first Sunday school ever founded in California, then a province of Mexico, was established by Brother Roberts, on his way to Oregon, in 1846, by means of a library furnished by this Union.

We are sorry to add, that our second supply of books for the Pacific Coast, sent about a year ago, in the bark Undine, were damaged, or thrown overboard, in a gale off Cape Horn. The vessel and cargo were both condemned and sold at Valparaiso, so that none of the books could be expected to reach their destination.

The insurance, however, to the full amount, being promptly paid, they were resent, with additions, in the bark Whiton, Captain Gelston, which sailed from New York for San Francisco, in November last.

An additional and still larger supply of books will soon be sent to California, to the care of the Rev. Isaac Owen, one of our missionaries to that territory. Brother Owen proposes to send $2,000 worth of books by sea, while he himself goes overland, across the Rocky Mountains.[153]

The work among the Chinese on the Pacific Coast illustrates the work among Oriental immigrants in the large cities:

In July, 1866, three women, members of the Sixth Street Methodist Episcopal Church, Sacramento City, after an abortive attempt to organize classes in connection with the Sabbath school, bravely undertook to test the practicability of forming separate schools for their benefit. . . . In August, 1868, the Rev. Otis Gibson, who had spent ten laborious years in the mission field of Foochow, China, came to us charged by the Missionary Board with the care and management of this great interest. . . .

By means of circulars, correspondence, and personal appeals from the pulpit and platform, Brother Gibson has succeeded in procuring the establishment of schools in San Francisco, Sacramento, Stockton, San José, Santa Clara, Grass Valley, Nevada, Marysville, and Santa Cruz. Also one in Salem and two in Portland, Oregon. These schools are sustained by churches of

[153]Ibid., for 1848, pp. 58, 59.

different denominations, to whose pulpits our missionary has been given the freest access.[154]

The Union began its foreign work in 1847. Its work in these lands has been of the same character as that in America. It has become indeed a foreign missionary organization and operates wherever Methodism has gone. By January, 1851, there were a German Department, a Department for the Swedish, Norwegian, and Danish, and a Spanish Department for New Mexico and California.[155] A few illustrations will indicate the amount of work done.

In 1887 the Switzerland Conference reported:[156]

Number of Schools, 180; increase, 14; Officers and Teachers, 935; increase, 51; Scholars, 12,255; increase, 125; Library Volumes, 6,649; increase, 352.

This Conference has a larger number of scholars by 1,663 than Germany, and as its membership counts 5,634, including 996 probationers, nearly three Sunday school scholars have to be counted to one member in full.

In 1891 the German assistant secretary reported for Germany, Switzerland, and the United States 1,404 schools, 12,780 officers and teachers, and 799,987 scholars.[157]

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[154]Sunday School Journal, December, 1869, pp. 53-55.

[155]Annual Report for 1850, pp. 79-81.

The German Methodists, who had always given to their children intensive Bible and catechetical instruction, developed rapidly the Sunday school work in both the United States and Europe, as the Annual Reports after 1851 will show. The names of William Nast, Ludwig S. Jacoby, C. H. Doering, Henry Nuelsen, L. Nippert became prominent. The Kinderfreund was the children's publication in Germany. Beginning with 1884 a German Assistant Secretary was elected and was listed with the Corresponding Secretary of the Union in the Annual Reports. Dr. Henry Liebhart held the office from 1884 to 1895, inclusive, and was also editor of the German Sunday school publications, to which office he had been elected in 1872 (Annual Report for 1895, p. 68). The two duties continue to be discharged by one person in harmony with the Disciplinary regulation. (¶ 472, § 6, 1916 Discipline.)

[156]Annual Report, for 1887, p. 23.

[157]Ibid., for 1891, p. 28.

In 1861 the Conference in Germany reported that often the state

The statistics for seven years of work in Sweden were:[158]

	Schools	Officers and Teachers	Scholars	Sunday School Expenses
1868	5	34	354	$46.06
1869	12	110	1,021	88.34
1870	20	114	1,278	125.76
1871	36	180	1,777	155.96
1872	45	183	1,954	272.97
1873	62	238	2,506	467.15
1874	81	291	3,396	780.18

A novel service rendered was that of the Norwegian Loan Library. Books in their languages were loaned to Norwegian and Danish sailors for use while at sea, a number of libraries thus being kept afloat on the ocean.[159]

In 1886 Japan reported 54 schools, 188 officers and teachers, and 1,992 scholars.[160]

One Conference alone in India gives the following report for twenty-seven years' work:[161]

	Schools	Scholars
1861	3	170
1863	9	397
1868	31	860
1873	104	4,540
1878	164	6,907
1883	430	17,366
1888	703	26,585

Of these Sunday schools (for 1888) 333 are for boys only, 218 for girls only, and 152 for both sexes together, making a total of 703 schools. Of the teachers 516 are men and 336 women; total, 858. Of the pupils 6,707 are Christians, 3,896 of whom are males and 2,811 females. The remainder, 19,878, are Hindus and Mohammedans, 14,315 being boys and 5,563 girls.

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preachers did not want to confirm the children if they would not leave the Methodist schools, and the public school teachers would order those children attending Methodist Sunday schools "to sit by themselves, that they may not infect the others" (Annual Report for 1861, p. 20).

[158]Ibid., for 1874, p. 31.

[159]Ibid., for 1885, p. 70.

[160]Ibid., for 1886, p. 23.

[161]Ibid., for 1889, North India Conference, p. 35.

In 1888 there were in foreign lands 1,660 schools and 84,190 scholars.[162]

This work carried on by the Union as an organization was shared by the unit Sunday schools. Missions in the Sunday school early became a watchword. In 1868 "Missionary Circles" were planned in detail:

1. Each class in the school shall constitute a "Missionary Circle," for the purpose of collecting missionary funds.
2. The officers of the school shall also constitute such a Circle.
3. These Circles shall receive appropriate names and mottoes.
4. The teacher of each class shall be its treasurer, and shall report monthly to the treasurer the amount collected in his Circle.
5. The pastor shall preside at all missionary meetings held in connection with the school.
6. The second member on the Missionary Committee shall be "secretary," and the third "treasurer" for the United Circle.
7. Meetings shall be held twice during each quarter, at such times as the Committee shall appoint.[163]

The beginning of the Sunday school's giving to foreign missions dates so far into the past that no record of it remains. Not until 1869 do the reports in the General Minutes of the church distinguish between the contributions made by the Sunday school and those given by the church. That year the Sunday school offering to missions was $117,661. For the quadrennium from 1904 to 1907 the figures reached $2,057,868.[164]

The Sunday school has aided not only the Home and Foreign Mission Boards in their work but the Educational Board as well. In the Discipline of 1872[165] we read:

In order that the church may provide for the higher education of her youth:

[162]Annual Report for 1888, p. 40.
[163]Ibid., for 1868, p. 98.
[164]Year Book, 1915, p. 171.
[165]Part IV, Sec. 1.

It is recommended that the second Sunday in June be everywhere observed as Children's Day, that, wherever practicable, a collection be taken in the Sunday school in aid of the "Sunday-School Fund" of the Board of Education.

This Sunday School Fund, collected mostly during the centenary year, aggregating about $87,000 in 1872, was an endowment, the interest of which is to help needy scholars obtain an education. Additions are made to the fund each Children's Day. During the quadrennium 1908-1912 the Children's Day collection was $330,060.19 and the following four years (1912-1916) it aggregated $334,181.10.[166]

§ 11. The Climax of the Period in the New Emphasis and the Graded Lesson Plan

It might seem that Dr. Gregory was speaking at the opening of the twentieth century rather than thirty years before when he said:

> The Sunday school is not an isolated and eccentric movement of human benevolence—the mere spasmodic and contagious effort of a few enthusiastic men. It is but a part—the religious part—of that great movement of the age which has organized the common school system of the world, and is everywhere marshaling the forces of civilized peoples and governments for the education of the rising generations. . . .
>
> The reforms in the common schools lie in four directions. They seek, 1st, to provide more commodious and more comfortable rooms and better furnishing and apparatus; 2nd, to secure a better grading or classification of the pupils and the extension of the courses of study; 3d, to provide better qualified teachers; and, 4th, to attain better and more systematic methods of instruction. And these are evidently the directions in which the reform must move in the Sunday school—in which, indeed, it is already moving.[167]

For public institutional education and religious education as well, a biological psychology had set the demands and deter-

[166] Journal of General Conference, 1916, p. 1130.

[167] Gregory, J. M., "The Future of the Sunday School," Sunday School Teacher, vol. ii, 1867, pp. 172, 173.

mined the method of procedure. Both must be pedagogical, scientific, progressive. Every period of life was seen to have its intrinsic value, its normal life, and had a right to consideration for itself.

The changed conception of the child determined the new method to be used. In 1873 Dr. S. A. Jewett, in the anniversary sermon, set forth the twentieth century thought of the child:

> I hold it one of the great objects of the incarnation to reveal, in this perfect type of humanity which the life of Jesus gives, the natural order and working of a perfect human mind from infancy to maturity. . . . I think, then, we are warranted in expecting that, just as it did in the early life of Jesus, so in every child-life the grace of God may be a beautifying power to charm men with its loveliness, to elicit the love of angels and win the approval of God.[168]

Prophetic of our day was a sentence in the Annual Report of 1878:

> The child is to have the prominent place in the thought and activity of the church. The duty of the hour is to send forth a trumpet-call to renewed and intelligent effort in behalf of childhood.[169]

The years 1890-1908 were years of real fruitage. They registered the positive results of the previous decades of hard, earnest toil and the efforts to apply new methods to the task of Christian education. If the Sunday school marked in 1908 a vital advance, it was because courageous men whose souls sought the upland pathways of progress kept their vision upon the goal of that new day. One name leads all the rest, the name of Vincent, the hero of many struggles and the fearless leader in the Sunday school propagandism of his half century of service.

Two organized agencies made impossible the postponing of the day of a classified curriculum. The oldest was the International Primary Union, which constantly insisted that little children should have a curriculum of their own. At its request,

[168] Annual Report for 1873, p. 12.

[169] Ibid., for 1878, pp. 16, 17.

and with the cooperation of its officers and committees, the Lesson Committee of the International Sunday School movement issued in 1895 a separate Primary Course. Beginners' Courses followed in 1901 and 1903. In 1906 a group of Elementary Workers was gathered together by Mrs. J. W. Barnes and organized into "The Graded Lesson Conference" with the approval of the International Executive Committee. On the basis of the best approved principles they constructed lessons for each grade of Beginners', Primary, and Junior Departments, which work was recommended by the subcommittee on Primary Lessons of the International Lesson Committee to the Louisville convention in 1908. This Louisville convention instructed the Lesson Committee to prepare a graded course covering the entire range of the Sunday school.[170]

The second large agency that ministered toward a new curriculum for the Sunday school was the Religious Education Association organized in 1890. It gave by its discussions and study the large foundations, psychologically and pedagogically, to the Sunday school agitations.

The Sunday School Council of Evangelical Denominations (1910), into which was merged the efficient Sunday School Editorial Association, later took vigorous hold of the problems of the Sunday school.

During the discussions of these decades the Sunday school forces were divided in judgment and some leaders and most of the publishers were cautious and conservative. Dr. John T. McFarland, corresponding secretary and editor of Sunday School Publications of the Methodist Sunday School Union, from 1904 to 1908, from the time of his induction into office, advocated a graded curriculum for the Sunday school and at once began aiding in the planning of such a one. In 1907 he brought the question before the Book Committee and from them received authority to proceed in the matter and to secure such a graded curriculum

[170]See VII. Rise and Growth of the Graded Lessons, pp. 386ff. in Organized Sunday School Work in America, 1911-1914.

as would be acceptable to the Methodist constituency.[171] At the International Sunday School Convention in Louisville, 1908, the Methodist Sunday School Union through Dr. McFarland spoke with emphasis in favor of the graded lessons, serving notice that unless complete graded courses were prepared Methodism would prepare its own. That very year the Methodist Episcopal Church reported 34,663 schools with 3,071,087 scholars, 155,339 of whom had been converted during the year. And this was Methodism's large concern and the basis of her insistence. As controlling the largest Sunday school constituency in America Dr. McFarland was in a position to speak a very persuasive word. Becoming sponsor for the new departure, he made possible the rapid development of the graded lesson plan by his close cooperation with Mrs. J. W. Barnes, the real Nestor of the Graded System,[172] and her colaborers in the elementary field. After the indorsement of the new lesson plan by the Louisville convention, Dr. McFarland hastened to secure Mrs. Barnes' services as supervisor of elementary instruction and member of the editorial staff of the Sunday School Board, thus giving her the opportunity for the full expression of the plans she had taken years to develop.

Under such leadership as that of Dr. McFarland, Methodism took very advanced steps in Sunday school legislation. The action of the General Conference of May, 1908, created "The Board of Sunday Schools of the Methodist Episcopal Church," which was organized July, 1908, with a corresponding secretary as administrative head and an editor of Sunday

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[171] Statement of the Editor of Sunday School Literature to the Board of Sunday Schools, January, 1909.

[172] "In October, 1906, Mrs. J. W. Barnes, with the approval of the International Executive Committee, gathered together a group of elementary workers and organized what was later known as 'The Graded Lesson Conference,' which began the construction, on the best-approved principles, of graded lessons for each grade, from the Primary to the Senior Departments of the Sunday School" (Organized Sunday School Work in America, 1911-1914, p. 387).

School Publications. From 1844 to 1908 both offices were held by one person with, however, a very definitely marked division of labor between that of the duties as editor and the duties as administrator. As the Sunday school work rapidly expanded there came the necessity of a division between the extension and promotion activities and the editorial work of curriculum and literature. This the General Conference provided for in its legislation of 1908, Dr. J. T. McFarland, the former corresponding secretary, taking the position of editor of Sunday School Publications, and Dr. David G. Downey being elected corresponding secretary. The editor of Sunday School Publications became in 1916 the chairman of the Curriculum Committee of the Board of Sunday Schools.

CHAPTER VI

THE NEW ORGANIZATION AND ITS ADVANCE, 1908-1916

§ 1. The Emphasis of the New Organization

"The Sunday School Renaissance" was the heading of the record of the quadrennium's advance under the new Board of Sunday Schools as given in Dr. David G. Downey's report before the General Conference of 1912.[1] The figures showed the increase of schools to be 1,366; of officers and teachers, 13,164; of total enrollment, 656,954; and that the Methodist Sunday school host had reached beyond the four-million line (4,003,410).[2] The Constitution and By-Laws of the new Board and the Certificate of Incorporation set forth the following object significant for a vital forward movement:

> The objects for which it is formed are to found Sunday schools in needy neighborhoods; to contribute to the support of Sunday schools which without assistance cannot continue; to educate the church in all phases of Sunday school work, constantly endeavoring to raise ideals, and to improve methods, and to give impulse and direction in general to the study of the Bible by the church.[3]

The General Conference of 1912 added:

"To determine the Sunday school curriculum, including the courses for teacher training."

The Sunday school as an institution for "the study of the Bible by the church" meant a great advance in the adult and teen-age classes, as the eight years' record conclusively proves,

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[1]General Conference Journal, 1912, p. 1235.
[2]Ibid.
[3]Ibid., p. 1228.

15,382 adult and teen-age classes being enrolled by the Board and given certificates of recognition.[4] This indicates somewhat Methodism's part in the general movement of Adult Bible Study. In 1914 the Methodist Brotherhood was correlated tentatively with the Adult Department of the Board of Sunday Schools, the secretary of the Brotherhood becoming the superintendent of the Adult Department.[5] This action was ratified by the General Conference in 1916.

But the Sunday school for the child was still the central idea. The general secretary of the Board in speaking of Sunday School Day (the first Sunday of October), set apart by the General Conference to be observed by the entire church, said:

> The main purpose of the day is educational, inspirational, and spiritual. On that day the gospel of the Sunday school, the importance of the child, is to be proclaimed from every pulpit and should be emphasized in every home.[6]

Speaking of "The Child and the Kingdom" the same author wrote:

> Are you alive to the spiritual import and possibility of the child? To bring the child to the experience of spiritual consciousness and to the expression of that consciousness in word and deed is the supreme opportunity of the Church of Jesus Christ.[7]

§ 2. The Goal of the Movement

The Board was charged with a distinctively educational function by the General Conference in the words, "to educate the church," "to raise ideals," and "to improve methods." Early in the first quadrennium it sought to standardize Methodist Sunday schools by adopting certain requirements of excellence[8] which crystallized into the following:

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[4]Ibid., 1916, p. 1233.
[5]Ibid., p. 1246.
[6]Dr. David G. Downey, The Epworth Herald, June 5, 1909, p. 4. See Discipline for 1916, ¶ 480, § 6.
[7]Ibid., p. 1.
[8]General Conference Journal, 1912, pp. 1233, 1234.

Organization.—Every Methodist Episcopal Sunday school should have the following departments:

	AGE
Cradle Roll	1, 2
Beginners' Department	3, 4, 5
Primary Department	6, 7, 8
Junior Department	9, 10, 11, 12
Intermediate Department	13, 14, 15, 16
Senior Department	17, 18, 19, 20
Adult Department	Over 20

(*a*) One or more Organized Adult Bible Classes.

(*b*) Teacher Training Department with teachers or members engaged in the study of Correspondence Courses in teacher-training, or with a teacher training class pursuing an approved course of study.

Home Department.

A Sunday School Missionary Organization.

A Sunday School Temperance Organization.

A Committee on Sunday School Evangelism, with the observance of Decision Day or its equivalent.

Annual Promotion Day, on which scholars are promoted from grade to grade and department to department according to some definitely determined plan.

Lesson Helps.—Every school should use the Lesson Helps authorized by our General Conference and published by our Book Concern, wherever possible the new Graded Lessons. (If for any reason it is deemed inexpedient at present to adopt the Graded Lessons, the Uniform Lessons may be used. In the latter case supplemental lessons should be taught in the first four departments.)

Rally Day.—Every school should observe Sunday School Rally Day, at which time an offering should be taken for the Board of Sunday Schools as authorized by the General Conference.[9]

To make possible the attaining of the goals set certain vital questions took first rank—curricula, teacher training, institutes, publications, reports, agencies for extension work.

[9] General Conference Journal, pp. 1244, 1245.

In 1917 the new classification adopted by the Board was as follows: Junior Department 9-11, Intermediate 12-14, Senior 15-17, Young People's 18 to not over 24, Adult 25 and over.

§ 3. The Extension and Promotion Work

In January, 1909, under the direction of the Board of Sunday Schools, Dr. David G. Downey, in cooperation with Dr. J. T. McFarland, undertook the publishing of a correspondence course for teacher training. This was developed departmentally.[10] The plan of teacher training included courses in connection with the Senior Department of any local Sunday school (years 2 to 4)[11] and special training classes pursuing the courses as outlined by the Board. Between 1908 and 1916 nearly 50,000 teachers were enrolled in teacher training.[12] During 1916 there were 1,098 training classes with 13,938 members.[13]

Much of the Sunday school revival of the two quadrenniums was due to systematically planned institutes.[14] During 1916 the Board conducted 71 institutes in 17 states and 28 different conferences.[15]

One of the largest agencies of standardization is the quarterly report required of the superintendent of each local Sunday school. The General Conference of 1916 elaborated this to include answers to nineteen questions.[16]

The By-Laws of the Board as adopted in 1908 required a Department of Extension.[17] In 1916 the Board was supporting twenty-four missionaries and special workers in the United States that were devoting all of their time to the organization of new schools and the strengthening of needy ones. The report reads:

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[10]Epworth Herald, June 6, 1909, pp. 5, 9. General Conference Journal, 1912, pp. 1243, 1244.

[11]The Sunday School Journal, September, 1916, pp. 661-663.

[12]General Conference Journal, 1916, p. 1233.

[13]Annual Report of Corresponding Secretary to the Board, Year Book, 1916, p. 41.

[14]General Conference Journal, 1912, pp. 1245-1248; 1916, pp. 1231, 1232.

[15]Pittsburgh Christian Advocate, March 1, 1917, p. 17.

Also Annual Report of the Corresponding Secretary to the Board, Year Book, 1916, p. 50.

[16]General Conference Journal, 1916, pp. 662, 663. Also see Appendix II.

[17]Ibid., 1912, p. 1231.

In less than eight years these splendid workers have organized 2,360 new Sunday schools, from which 616 church organizations have been developed, and 295 churches and parsonages built, at a valuation of $486,500. For every $1,000 that we have expended on our extension work we have given to the church ten and one third new Sunday schools, nearly two new church organizations, one and one half church buildings, and approximately $2,000 in property value.[18]

The extension of Sunday school work in other countries was organized under a Foreign Department. In 1916 seventeen persons were supported by the Board in Sunday school work in foreign fields.

1916 witnessed a reorganization of the American Section of the World's Executive Committee. The agreement of the constituent bodies was to the effect

that one half of the Executive Committee of the American Section of the World's Association shall hereafter be composed of denominational representatives, twelve of these representatives from the Foreign Mission Conference, which represents all the Mission Boards, and six from the Sunday School Council of Evangelical Denominations, which represents ninety-three per cent of the Sunday school membership of the country. The other eighteen representatives upon the American Committee will be nominated as heretofore by the triennial Sunday School Convention, held at different world centers, and the convention is to be recognized as the authority in the affairs of the Association.[19]

The pushing of missionary education and benevolence in local Sunday schools under the direction of a Department of Missionary Education created in 1912, marks one of the large advances of the past four years. The missionary offerings show an increase of sixteen per cent over the previous four years.[20] To provide for the financial obligations of the Board of Sunday

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[18]General Conference Journal, 1916, p. 1240.
[19]World-Wide Sunday School News, March, 1916.
[20]General Conference Journal, 1916, p. 1234.

Schools, besides the regular collections from each church, the General Conference of 1912 had ordered ten per cent of the regular Sunday school missionary offerings paid to the Board. Some people had feared that this division of funds would cripple in a measure the Boards of Home and Foreign Missions that had been up to that time the recipients of the entire Sunday school missionary collection.

In 1912 the Board of Sunday Schools presented to the church through Dr. Edgar Blake, its secretary, a challenging plan of organization:

> The work of the Board is divided among the following departments: Administration, Elementary, Teen Age, Adult, Teacher Training, Missionary Education, Institute, Extension, and Foreign. Each department is under a superintendent who is responsible for the immediate supervision of the department intrusted to his direction, with the correspondent secretary having immediate supervision of those matters not committed to the departments, and a general responsibility for the entire work of the Board. We have followed the principle of centralization of responsibility in one general administrative officer, with a distribution of responsibility among departmental heads who are specialists in their particular fields of administration.[21]

Of these departments the last quadrennium saw installed—the Elementary Department (1915), the Teen Age Department (1915), the Missionary Education Department (1913), and the Foreign Department (1914). While the work covered by these departments had been carried on successfully before, the present organization has been recently developed for the sake of greater efficiency. Other special features are worthy of note in the aggressive campaign carried on by the Board: the printing of leaflets covering the work and methods of each department, so priced as to be within the range of even the poorest school; emphasis upon the dividing of the Teen Age into Intermediate, Senior, and Young People's groups with separate organizations

[21] "Report of the Corresponding Secretary" to the Board, 1916, p. 6.

and fitting nomenclature; careful adjustment of the work of the Board of Sunday Schools to other boards of the church and their activities. The following arrangement was ratified by the 1916 General Conference relative to foreign work:

(1) We recognize the advisability and need of bringing into the service of the foreign field the resources and services of The Methodist Book Concern, the Board of Sunday Schools, and the Board of Education.

(2) We recognize the primacy of the Board of Foreign Missions in the foreign field and that the activities of the foregoing agencies are supplementary to and are to be correlated with the work of the Board of Foreign Missions.

(3) The functions of the several supplementary agencies are defined as follows:

(*a*) The Methodist Book Concern shall be responsible for such publishing plants and equipment, and in such manner, as may be mutually agreed upon between The Methodist Book Concern and the Board of Foreign Missions, and for the manufacture and marketing of such publications as the Board of Foreign Missions and its committee may decide in consultation with The Methodist Book Concern representatives.

(*b*) The Board of Sunday Schools shall be responsible for such grants and aid as may be necessary to provide lesson helps, supplies, etc., for the Sunday schools of the foreign field and shall be responsible for the support and general direction of such special Sunday school workers as the joint commission may authorize; said workers shall be missionaries of the Board of Foreign Missions and shall have in all respects the status of regular missionaries. It shall also be responsible for the formulation of lesson courses for the Sunday schools of the foreign field subject to the approval of the joint commission.

(*c*) The Editor of Sunday School Publications shall be responsible for the preparation of the lesson treatment of such courses and textbooks as may be approved by the joint commission, said lesson preparation and textbooks to be subject to adaptation by the responsible committees of the several fields.

(*d*) The Board of Education shall have an advisory relation to the educational work on the foreign field. It shall be responsible for all possible assistance to the Board of Foreign Missions in organizing and promoting the educational work abroad and in helping to make it as strong and efficient as the

educational work of the church in the United States. It shall not, however, undertake separate campaigns for work, such as college endowment and equipment of institutions in the foreign field, nor shall it appoint separate agents or formulate policies for the foreign field except in consultation and cooperation with the Board of Foreign Missions, but it may cooperate to the fullest extent in the prosecution of campaigns or policies projected by the Board of Foreign Missions and approved by the joint commission herein provided.

(4) That a joint commission shall be created to decide all matters of policy and all interests affecting these several cooperating agencies or any of them. This Commission shall have no authority to expend funds, except on authorization of the Boards involved. This commission shall be created as follows: Eight from the Board of Foreign Missions; three from The Methodist Book Concern; and two each from the Board of Sunday Schools and the Board of Education.

(5) We recognize the inadvisability of competitive appeals for the foreign field and agree upon the following:

(*a*) The Methodist Book Concern shall finance its work from its regular funds.

(*b*) The Board of Sunday Schools shall finance its work from its share of the Sunday School missionary offerings.

(*c*) The Board of Education shall finance its work.[22]

The Board of Home Missions and Church Extension and the Board of Sunday Schools are jointly holding conferences on the rural problem. These two Boards are consulting together relative to a combined effort in the experiment of the Department of Architecture.

The Board of Foreign Missions, the Board of Home Missions and Church Extension, and the Board of Sunday Schools, sharing in the missionary collection of the Sunday school in the ratio of forty-five per cent, forty-five per cent and ten per cent. respectively, since the 1912 General Conference, have cooperated in attempting to organize a Sunday School Missionary Society in every church in Methodism and in seeking to increase the Sun-

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[22]General Conference Journal, 1916, pp. 716-718.

day school contributions to missions. The following figures are convincing: The missionary offering of the Sunday school for three quadrenniums was[23]

1904-07	$2,057,868
1908-11	2,169,464
1912-15	2,527,032

The total offerings of the Sunday schools to the missionary and benevolent enterprises of the church were more than five and a half million dollars from 1908 to 1915.[24]

The Sunday School Board through the Grant Department has during the years 1908 to 1915 issued 5,514 grants to needy Sunday schools at an expenditure of $42,119.29. During the year 1915 it issued 545 grants in aid in 96 Annual Conferences at an expenditure for the year of $3,800.64.[25]

The Board of Sunday Schools is uniting with a similar board of the Methodist Church, South, in preparing uniform courses of teacher training.

Three experiments are attracting much attention—a school of week-day religious instruction known as the Gary plan, enrolling in the last month in 1916 one hundred and twenty children; a rural experiment in Northern Ohio; and the organizing of the previously referred to Department of Sunday School Architecture, with its model plans for churches costing from $1,500 to $150,000.[26]

The Sunday school movement[27] faces the future with a de-

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[23]Year Book, 1915, p. 171. Compare with General Conference Journal, 1916, p. 1231.

[24]General Conference Journal, 1916, p. 1230.

[25]Leaflet entitled A Ministry to the Needy.

[26]Western Christian Advocate, February 21, 1917, p. 182. Also "Annual Report of Corresponding Secretary" to the Board, Year Book, 1916, pp. 68-80.

[27]The serious purpose in this undertaking is in part evidenced by the fact that from 1902 to 1917 the number of those giving full time to the office work in relation to the Sunday school movement increased from seven to about one hundred.

termined plan and an unmistakable goal. The program of standardization reads as follows:

AIM:

1. To win every available member of the community to the Sunday school.
2. To win the members of the Sunday school to Christ and the church; to instruct and train them for intelligent and effective Christian living.

MEANS:

1. Graded Organization.
   (Grouping by age, interest and capacity.)
2. Graded Instruction.
   (Graded lessons and graded methods of instruction.)
3. Trained Teachers and Officers.
   (Every teacher and officer a student or a graduate of an approved training course.)
4. Continuous Evangelism.
5. Graded Service Activities.
6. Organization for Systematic Missionary Instruction and Giving.
7. Regular Church Attendance.
8. Annual Rally Day and Offering to the Board of Sunday Schools.

PRODUCT:

The measure of a school's efficiency is the character of its product. The following tests should, therefore, be applied constantly:

1. Is the interest of the pupils in the school increasing? Does this manifest itself in an increasing average attendance?
2. Is their knowledge of the Bible growing?
3. Is their devotional life steadily developing?
4. Do they show increasing interest and efficiency in Christian service?
5. Is the school increasing the number of its trained workers?

A school will attain this Standard when it accepts these aims, uses these means and measures its product by these tests.[28]

§ 4. The Curriculum and Literature Plans

The Sunday school at its heart is the question of curricula and literature. The curriculum of the Sunday school is not a denominational matter. The first International Lesson Committee was appointed in 1872 by the Fifth Sunday School Convention at which were present representatives from Canada, Great Britain, and India. The Seventh Convention (1878) at Atlanta, Georgia, approved the new uniform lessons entitled The International Uniform Bible Lessons. The Lesson Committee has not been during any of this time amenable to the denominations represented. April 22 to 23, 1914, The Sunday School Council of Evangelical Denominations and the Executive Com-

[28]Leaflet, A Standard Methodist Episcopal Sunday School, p. 2.

mittee of the International Sunday School Association held a joint meeting for the purpose of considering the method of electing the International Sunday School Lesson Committee. The following agreement was entered into and ratified later by both bodies represented:

The following general principles concerning the preparation of Lesson Courses were agreed to:

1st. Unity of Lesson Courses with denominational freedom for any desired modification.

2d. The joint selection of all Courses on the part of the International Sunday School Association, the Sunday School Council of Evangelical Denominations and Denominational Agencies.

3d. All Lesson Courses shall be available for all publishing houses.

The following action was then agreed to concerning the organization and work of the Lesson Committee:

1st. That the International Sunday School Lesson Committee be created as follows:

(*a*) Eight members to be selected by the International Sunday School Asociation.

(*b*) Eight members to be selected by the Sunday School Council of Evangelical Denominations.

(*c*) One member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a Lesson Committee.

2d. It shall be the duty of the Lesson Committee thus elected to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3d. No course shall be promulgated or discontinued by the Lesson Committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4th. The Lesson Committee shall be created not later than July 1, 1914, and the Lesson Courses constructed by it shall take effect at the close of the present cycle of Uniform Lessons ending December, 1917.

5th. Beginning July 1st, 1914, the members of the sections of the Lesson Committee representing the International Association and the Sunday School Council of Evangelical Denomina-

tions shall be elected, one half for a period of three years and one half for a period of six years, and thereafter for periods of six years. The representatives of the denominations shall be elected for a period of three years.[29]

The important change directed toward a more specifically denominational representation is aiding greatly in the present Sunday school revival.

The General Conference of 1912 made it the duty of the Board of Sunday Schools to determine the curriculum for Methodist Sunday schools. In harmony with that action the Board created a "Standing Committee on Lesson Courses." The publishing agents, representatives of the Editorial Office, the chairman of the Lesson Course Committee and the corresponding secretary of the Board met on November 20, 1913, to consider lesson courses. They passed the following resolution:

In view of the fact that the General Conference of the Methodist Episcopal Church has made it the duty of the Board of Sunday Schools to determine the lesson courses for our denomination, and since that Board is engaged in the preparation of such courses, it is the sense of the representatives that at the conclusion of the preparation of the present cycle of uniform lessons (1912-1917) the Methodist Church should assume full responsibility for the preparation of lesson courses to be used in its Sunday Schools.

Concerning the future policy of our denomination, we express the desire and purpose to cooperate, so far as practicable, with all evangelical denominational agencies engaged in the preparation of lesson courses to the end that a curriculum may be created that will fully meet the demand for lessons in harmony with the progress being made in the field of religious education, especially as illustrated in the spirit of interdenominational cooperation expressed in the organization of the Sunday School Council of Evangelical Denominations, the Federal Council of Churches of Christ in America, and other representative movements.[30]

The Board of Sunday Schools of the Methodist Episcopal

[29]Organized Sunday School Work in America, 1911-14, p. 390.
[30]Year Book, 1913, p. 36.

Church at their 1915 annual meeting instructed their Committee on Curriculum to prepare a departmental system of instruction that would provide separate lesson courses for each of the four major departments in the Sunday school. The thought was to substitute this departmental system for the International Uniform Lessons at the end of the current cycle (December, 1917). The reorganization of the International Lesson Committee, as mentioned above, gave to the denominational boards and editorial department direct representation. The reorganized committee included three members from the Methodist Sunday school staff, the corresponding secretary, Dr. Edgar Blake, the editor of Sunday school publications, Dr. Henry H. Meyer, and Mrs. J. W. Barnes, the elementary specialist.

These adjustments in the interdenominational machinery for lesson making opened the way for the adoption of a new policy and program in the preparation of lesson courses for Protestant Sunday schools under interdenominational auspices. The Methodist representatives on the International Committee therefore entered heartily into the spirit and work of this new program of cooperation, with a view to obtaining through this larger cooperative channel the departmental system of lessons, the preparation of which had been already authorized by our Board.

The result of this cooperation is the new system of Improved Uniform Lessons (or Departmental Uniform Lessons), which provides a common theme, Bible passage, and Golden Text for the whole school, and for various departments of the school a separate subject and additional biblical material closely related to the common theme for the day but better suited to the age group represented in each department.[31]

The editors representing the denominations having a substantial majority of the Sunday school constituency in America met to discuss the problems arising from the substituting of the new system of lesson quarterlies in place of those of the Uniform Lessons. On the basis of the outline for departmental Uniform Lessons for 1918 definite suggestions were made. The International

[31]Ninth Annual Report of Editor of Sunday School Publications, p. 16.

Lesson Committee utilized these suggestions[32] as far as possible for 1918 and made them the basis for the dealing with the outline of lessons for 1919. The approving of the recommendations of the conference of editors, presented to the editorial section of the Sunday School Council of Evangelical Denominations and ratified by them, will result in great uniformity in the

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[32] FINDINGS OF INFORMAL CONFERENCE OF EDITORS REGARDING IMPROVED UNIFORM LESSONS BEGINNING WITH 1918

1. *Ultimate Objective.*

The introduction of thoroughly graded religious instruction into all departments of the Sunday school.

2. *Improved Uniform Lessons.*

We recognize in the Improved Uniform series an opportunity to lead our schools in the direction of this objective.

3. *Method.*

In order to serve this purpose in the largest measure we deem it necessary:

a. To adapt more perfectly the lesson themes to the special needs of each department.

b. To introduce additional Scripture material likewise adapted to the needs of the various departments.

4. *Departments Affected*

We believe that this plan can be best advanced by providing separate lesson titles for the following departments: (*a*) Primary; (*b*) Junior; (*c*) Intermediate; (*d*) Senior and Adult.

5. *Publication Form—Quarterlies.*

In order to avoid confusion in the introduction of the new scheme we deem it advisable:

a. To publish in the periodicals for each department the general lesson title in addition to the departmental theme. In the interests of departmental adaptation, however, the departmental theme should be made most prominent.

b. That for the present a brief, common passage for use in the opening service should be printed in periodicals for all departments above the primary.

c. That in addition to this common passage there should be printed in the periodicals for each department such portions of the specified Bible material as may be necessary for the proper teaching of the departmental lesson. (Ninth Annual Report of Editor of Sunday School Publications, pp. 16, 17.)

publication forms of the editorial treatment of the new system of lessons.

It will preserve intact, with proper modifications and adjustments, the present system of denominational lesson quarterlies, thus making possible the transition from the old system of absolute uniformity of departmental lessons without confusion or financial loss.[33]

The graded lessons ordered in 1908 and prepared as rapidly as possible now come up for revision. The elementary grade lessons are being revised under the supervision of the Editorial Committee of the Graded Lesson Syndicate, of which Dr. Henry H. Meyer is chairman. The first and second-year Intermediate studies and the second-year Senior course will have new text books for both teachers and pupils. Other revisions are to follow.

The College Voluntary Study Courses are being extended by the addition of new textbooks. These are gotten out under the cooperating committees representing the Sunday School Council of Evangelical Denominations and the Council of North American Student Movements. Dr. McFarland had much to do with the initial conferences. As the result of his experiences as a college professor and president he early wrote to the publishers:

My thought is that there is an urgent need for the preparation of a series of textbooks providing for systematic Bible study in secondary schools and colleges. No such set of books has been prepared by anyone. Consequently the schools desiring to furnish effective instruction in the Bible find no adequate textbooks for the purpose. The majority of the schools will not find it possible to support a distinct chair of the English Bible. But in all schools there are teachers who, while not competent to formulate a complete course of Bible study, are quite competent to conduct effectively such study if provided with suitable textbooks. What is needed is an intelligently conceived graded series

[33]Ninth Annual Report of Editor of Sunday School Publications, pp. 17, 18.

of books, beginning with books adapted for use in preparatory and all secondary schools, followed by books suitable for college classes.

The Editorial Department of the Board of Sunday Schools faces as an unsolved problem the curriculum for week-day religious instruction.

After the legislation of 1908 and the electing of an editor of Sunday School Publications to give all of his time to the development of Sunday school literature, the periodicals and lesson quarterlies became greatly improved. One of the outstanding developments of this new legislation is the high grade and extensive character of the publications, a list of which follows:

ANNOTATED LIST OF SUNDAY SCHOOL PUBLICATIONS BY AGE GROUPS AND DEPARTMENTS—DECEMBER, 1916

[This list was extensively revised in 1918]

Dr. Henry H. Meyer—Editor of Sunday School Publications

For Children Under Six Years of Age

Uniform Lesson Periodicals

Berean Lesson Pictures. 3 by 4 inches. Issued quarterly for weekly distribution. The lesson story in simple language is printed on the back of each card. 10 cents per year.

The Berean Leaf Cluster. A wall roll, 2 by 3 feet, giving a picture in four or five colors for each lesson. Issued quarterly. $3 per year.

Graded Lessons

Beginners' Stories, First Year. Issued quarterly. Single subscriptions, 36 cents a year. School subscriptions, 30 cents a year; 7½ cents a quarter.

Beginners' Stories, Second Year. Issued quarterly. Single subscription, 36 cents a year. School subscription, 30 cents a year; 7½ cents a quarter.

For Children in the Primary Department (Age Six to Eight)

Uniform Lesson Periodicals

(In addition to those listed for children under six years of age.)

The Berean Primary Quarterly. Tells the lesson story in language easily understood by the primary pupil. Contains also, each quarter, the words and music of four or five easy songs. 15 cents a year.

Graded Lessons

Primary Stories, First Year. Issued quarterly. Single subscription, 30 cents a year. School subscriptions, 24 cents a year; 6 cents a quarter.

PRIMARY STORIES WITH HANDWORK, SECOND YEAR. Issued quarterly. Single subscription, 40 cents a year. School subscriptions, 32 cents a year; 8 cents a quarter.

PRIMARY STORIES WITH HANDWORK, THIRD YEAR. Issued quarterly. Single subscription, 40 cents a year. School subscriptions, 32 cents a year; 8 cents a quarter.

Story Paper

PICTURE STORY PAPER. Issued monthly. Single copies, 30 cents a year. Six or more to one address, 24 cents.

FOR CHILDREN IN THE JUNIOR DEPARTMENT (AGE NINE TO TWELVE)

Uniform Lesson Periodicals

THE BOYS' AND GIRLS' LESSON QUARTERLY. Tells the lesson story in an interesting manner. Contains also, each quarter, a map and the words and music of two or three hymns. Well illustrated. Issued quarterly. 15 cents a year.

THE SHORTER JUNIOR LESSON QUARTERLY. A condensed edition of the "Boys' and Girls' Lesson Quarterly." 5 cents a year.

Graded Lessons

THE PUPIL'S BOOK FOR WORK AND STUDY, FIRST YEAR. A book arranged for daily tasks in simple hand work bearing directly on the lesson for each Sunday, with a special picture sheet for cutting and pasting. Compare Junior Teacher's Textbook, First Year. Issued quarterly. 10 cents a book or 40 cents a year.

THE PUPIL'S BOOK FOR WORK AND STUDY, SECOND YEAR. Similar to the corresponding books for the first year, slightly more advanced, and offering handwork bearing on the second year Junior lessons. Compare Junior Teacher's Textbook, Second Year. Issued quarterly. 10 cents a book or 40 cents a year.

THE PUPIL'S BOOK FOR WORK AND STUDY, THIRD YEAR. Offering handwork bearing on the lessons for the third Junior year. Compare Junior Teacher's Textbook, Third Year. Issued quarterly. 10 cents a book or 40 cents a year.

THE PUPIL'S BOOK FOR WORK AND STUDY, FOURTH YEAR. Offering handwork bearing on the lessons for the fourth Junior year, the year of transition to the Intermediate Department (age 12). Compare Junior Teacher's Textbook, Fourth Year. Issued quarterly. 10 cents a book or 40 cents a year.

Story Paper

THE SUNDAY SCHOOL ADVOCATE. Issued weekly. Single copies, 35 cents a year; six or more to one address, 30 cents.

FOR INTERMEDIATE PUPILS (AGE THIRTEEN TO SIXTEEN)

Uniform Lesson Periodicals

THE ILLUSTRATED INTERMEDIATE LESSON QUARTERLY. Forty pages. Gives a full and interesting lesson treatment, test questions, and an application of

the lesson to the every-day life of the pupil. Contains also a map each quarter. 15 cents a year.

THE BEREAN INTERMEDIATE LESSON QUARTERLY. Thirty pages. A condensed edition of the "Illustrated Intermediate Lesson Quarterly," without illustrations. 2 cents per quarter; 7 cents a year.

THE LESSON LEAF. Issued quarterly, one leaf for each lesson, for weekly distribution. 5 cents a year.

Graded Lessons

PUPIL'S TEXT BOOK, FIRST YEAR. A nine-months' course in Leaders of Israel, and a three-months' course in Religious Leaders of North America, presented in biographical form. Compare Intermediate Teacher's Manual, First Year. Issued quarterly. 12½ cents a book or 50 cents a year.

PUPIL'S TEXT BOOK, SECOND YEAR. A nine-months' course in New Testament biography, and a three-months' course in Modern Missionary Biography (Alexander Mackay). Compare Intermediate Teacher's Manual, Second Year. Issued quarterly. 12½ cents a book or 50 cents a year.

PUPIL'S TEXT BOOK, THIRD YEAR. A nine-months' course of Studies in the Life of Christ, written especially for pupils of intermediate age. A three-months' course in Modern Missionary Biography (David Livingstone). Compare Intermediate Teacher's Manual, Third Year. Issued quarterly. 12½ cents a book or 50 cents a year.

PUPIL'S TEXT BOOK, FOURTH YEAR. A twelve-months' course in Studies in Christian Living, including "What It Means to be a Christian," "Problems in Christian Life," "The Christian and the Church," and "The Word of God in Life." Compare Intermediate Teacher's Manual, Fourth Year. Issued quarterly. 12½ cents a book or 50 cents a year.

Story Paper

THE CLASSMATE. Issued weekly. Intended also for senior pupils. 75 cents a year; in clubs of six or more to one address, 60 cents a year.

FOR SENIOR PUPILS (AGE SEVENTEEN TO TWENTY)

Uniform Lessons

THE SENIOR BEREAN LESSON QUARTERLY. 20 cents a year.

THE LESSON HANDBOOK. For Seniors and Adults. Vestpocket size. A concise commentary on the International Uniform Lessons for the entire year, with a practical application of each lesson to every-day life. By Henry H. Meyer. Published annually. Price, 25 cents.

Graded Lessons

STUDENT'S TEXT BOOK, FIRST YEAR. Six months' course on "The World: A Field for Christian Service;" a three-months' course on "Problems of Youth in Social Life;" and a three-months' course in "Studies in the Books of Ruth and James." Compare Senior Teacher's Manual, First Year. Issued quarterly. 12½ cents a book or 50 cents a year.

STUDENT'S TEXT BOOK, SECOND YEAR. A twelve-months' course on "The His-

tory and Literature of the Hebrew People," being a survey of the Old Testament. Compare Senior Teacher's Manual, Second Year. Issued quarterly. 12½ cents a book or 50 cents a year.

STUDENT'S TEXT BOOK, THIRD YEAR. A six-months' course on "The History of New Testament Times;" a three-months' "Survey of New Testament Literature," and a three-months' course on "The First Century of the Christian Church." Compare Senior Teacher's Manual, Third Year. Issued quarterly. 12½ cents a book or 50 cents a year.

STUDENT'S TEXT BOOK, FOURTH YEAR. A twelve-months' course on "The Bible and Social Living," dealing with the application of Bible teachings to the family, community, the industrial order, the State, and the Church, with concluding studies on "The Principal Bible Spokesmen for the Kingdom of God." Compare Senior Teacher's Manual, Fourth Year. Issued quarterly. 12½ cents a book or 50 cents a year.

College Voluntary Series

A special course of voluntary Bible study for classes consisting of college students. Prepared in cooperation with other denominations by a joint committee of the Sunday School Council and the Council of the North American Student Movements.

STUDENT STANDARDS OF ACTION. Twelve studies in personal conduct with special reference to the problems of student life. By H. S. Elliott and Ethel Cutler. 50 cents.

CHRISTIAN STANDARDS IN LIFE. Twelve studies in Christian principles of conduct from the student's point of view. By J. L. Murray and F. M. Harris. 50 cents.

A LIFE AT ITS BEST. Twelve studies in the life of Paul. By R. H. Edwards and Ethel Cutler. 50 cents.

A CHALLENGE TO LIFE SERVICE. Twelve studies in social and world conditions that challenge the college trained man to consecrate his life to a program of Christian service. By F. M. Harris and J. C. Robbins. 50 cents.

THE SOCIAL PRINCIPLES OF JESUS. Twelve studies in the example and teachings of Jesus bearing upon social problems. By Walter Rauschenbusch. 50 cents.

CHRISTIANIZING COMMUNITY LIFE. Twelve studies applying the Social Principles of Jesus to modern community life. By Harry F. Ward and Richard H. Edwards. 50 cents.

FOR ADULTS

Periodicals

THE ADULT BIBLE CLASS MONTHLY.—A forty-eight-page, illustrated publication with two sets of lessons, the International Uniform Lessons and "The Development of the Kingdom of God" Lessons, a special course for adults outlined by the Committee on Curriculum of the Board of Sunday Schools. The magazine section carries the message of the Adult Department of the Board of Sunday Schools, the Methodist Federation for Social Service, and the Methodist Brotherhood, in addition to spe-

cial articles relating to the adult Bible class movement. Single subscriptions, 50 cents a year; six or more to one address, 40 cents.

THE ADULT WORKER'S MANUAL.—A sixty-four-page quarterly devoted during 1917 to a fuller exposition of the course on "The Development of the Kingdom of God Since the Time of Christ," a briefer treatment of which appears in the Adult Bible Class Monthly. 50 cents a year.

THE HOME DEPARTMENT QUARTERLY.—An eighty-page illustrated home magazine, with several treatments of the International Uniform Lessons, material for the devotional life, articles on religion and the home, community relationships, and the Bible. Single subscriptions, 30 cents a year; six or more to one address, 25 cents.

THE HOME DEPARTMENT VISITOR.—A special edition of the Home Department Quarterly with eight supplementary pages of special guidance for Home Department officers and visitors. Single subscriptions, 35 cents a year; six or more to one address, 30 cents.

Special Courses

POVERTY AND WEALTH. Twelve studies in a Christian's attitude toward property and its use. By Harry F. Ward. 50 cents.

THE LIQUOR PROBLEM. Twelve studies in the various social, economic, moral, and religious problems arising from the use of alcohol. By Norman E. Richardson. 50 cents.

INTERNATIONAL PEACE. Twelve studies in the teachings of Christ in the New Testament regarding human brotherhood and interracial sympathy and good will. A Study in Christian Fraternity. Pamphlet form. 5 cents. By Norman E. Richardson.

DEVELOPMENT OF THE KINGDOM OF GOD IN OLD TESTAMENT TIMES. A course of 52 studies setting forth the gradual growth of the Kingdom of God in Israel down to the time of Christ. By John B. Ascham. (In process of revision.)

DEVELOPMENT OF THE KINGDOM OF GOD—LIFE AND TEACHINGS OF JESUS CHRIST. A course of 52 studies setting forth the relationship of the life and teachings of Jesus to the development of his Kingdom in the world. By Harris F. Rall and John W. Langdale. (In process of revision.)

DEVELOPMENT OF THE KINGDOM OF GOD SINCE THE TIME OF CHRIST. A course of 52 studies showing how the Kingdom of God has continued to grow among men from the time of Christ down to the present. By John B. Ascham. (See Adult Worker's Manual.)

FOR TEACHERS USING THE INTERNATIONAL UNIFORM LESSONS

Periodicals

THE SUNDAY SCHOOL JOURNAL furnishes the most varied and complete treatment of the uniform lesson available in periodical form. Its magazine section contains articles on all important phases of Sunday-school activity. It is the one indispensable help for all schools using the uniform lesson. Sixty-four pages monthly. Single subscriptions, 60 cents a year. In clubs of six or more to one address, 50 cents.

The Adult Bible Class Monthly. (See above.)

Adult Worker's Manual. (See above.)

The Berean Primary Teacher. Offering special help to teachers in the Primary Department. Published quarterly. 40 cents a year; 12 cents a quarter.

Books

The Superintendent's Helper. By Jesse L. Hurlbut. Published annually. Vestpocket size. 25 cents.

For Teachers Using the International Graded Lessons

General

The Graded Sunday School Magazine is an organ of the graded Sunday-school movement and an index of its progress. It furnishes abundant material on methods for all departments of the graded schools and on principles of general Sunday-school administration and departmental administration. A leading feature is the teachers' helps on the various graded courses. Sixty-four pages monthly, profusely illustrated. Price, single subscriptions, 75 cents per year; in clubs of six to one address, 70 cents.

General Manual on the Introduction and Use of the Graded Lessons, 50 cents.

Beginners

Beginners' Teacher's Text Book, First Year. Issued quarterly. 25 cents a book or $1 a year.

Beginners' Teacher's Text Book, Second Year. Issued quarterly. 25 cents a book or $1 a year.

Primary

Primary Manual on the Introduction and Use of the Graded Lessons, 50 cents.

Planbook Series:

Book One, 60 cents.

Book Two, 75 cents.

For Primary Superintendents. A series of guides for use in Primary Departments in which Primary Graded Lessons are taught.

Primary Teacher's Text Book, First Year. Issued quarterly. 25 cents a book or $1 a year.

Primary Teacher's Text Book, Second Year. Issued quarterly. 25 cents a book or $1 a year.

Primary Teacher's Text Book, Third Year. Issued quarterly. 25 cents a book or $1 a year.

Junior

Junior Manual on the Introduction and Use of the Graded Lessons, 50 cents.

Junior Teacher's Text Book, First Year. Nine months' lessons on "The Story of the Patriarchs;" two months' lessons on "The Parables of

Jesus;" one month's lessons on "The Journeys of Moses." Compare Pupil's Book for Work and Study, First Year. Issued quarterly. 25 cents a book or $1 a year.

JUNIOR TEACHER'S TEXT BOOK, SECOND YEAR. Four months' lessons in the Old Testament, including "Stories of the Conquest of Canaan," "Stories of the Judges;" seven months' lessons in "Stories from the New Testament and Life of Jesus and His Followers;" one month's lessons on "Modern Missionary Characters." Compare Pupil's Book for Work and Study, Second Year. Issued quarterly. 25 cents a book or $1 a year.

JUNIOR TEACHER'S TEXT BOOK, THIRD YEAR. Ten months' lessons in the Old Testament from the establishment of the Kingdom to the return from exile; one month's lessons in Temperance; one month's lessons on "Introductory Studies to Old Testament Times." Compare Pupil's Book for Work and Study, Third Year. Issued quarterly. 25 cents a book or $1 a year.

JUNIOR TEACHER'S TEXT BOOK, FOURTH YEAR. Nine months' lessons in "The Gospel According to Mark;" two months' lessons on "Later Missionary Stories;" one month's lessons on "The Bible, and How It Came to Us." Compare Pupil's Book for Work and Study, Fourth Year. Issued quarterly. 25 cents a book or $1 a year.

Intermediate

INTERMEDIATE TEACHER'S MANUAL, FIRST YEAR. To accompany first year Intermediate studies "Leaders of Israel" and "Religious Leaders of North America." Compare Pupil's Text Book, First Year. Issued quarterly. 15 cents a book or 60 cents a year.

INTERMEDIATE TEACHER'S MANUAL, SECOND YEAR. To accompany second year intermediate "Studies in New Testament Biography and Modern Missionary Biography." Compare Pupil's Text Book, Second Year. Issued quarterly. 15 cents a book or 60 cents a year.

INTERMEDIATE TEACHER'S MANUAL, THIRD YEAR. To accompany third year intermediate "Studies in the Life of Christ" and "Modern Missionary Biography." Compare Pupil's Text Book, Third Year. Issued quarterly. 15 cents a book or 60 cents a year.

INTERMEDIATE TEACHER'S MANUAL, FOURTH YEAR. To accompany fourth year intermediate "Studies in Christian Living." Compare Pupil's Text Book, Fourth Year. Issued quarterly. 15 cents a book or 60 cents a year.

SENIOR TEACHER'S MANUAL, FIRST YEAR. To accompany the first year senior studies on "The World: A Field for Christian Service;" "Problems of Youth in Social Life;" and "Studies in the Books of Ruth and James." Compare Student's Text Book, First Year. Issued quarterly. 15 cents a book or 60 cents a year.

SENIOR TEACHER'S MANUAL, SECOND YEAR. To accompany the second year senior studies on "The History and Literature of the Hebrew People." Compare Student's Text Book, Second Year. Issued quarterly. 15 cents a book or 60 cents a year.

SENIOR TEACHER'S MANUAL, THIRD YEAR. To accompany the third year

senior studies "The History of New Testament Times;" "A Survey of New Testament Literature;" and "The First Century of the Christian Church." Compare Student's Text Book, Third Year. Issued quarterly. 15 cents a book or 60 cents a year.

SENIOR TEACHER'S MANUAL, FOURTH YEAR. To accompany the fourth year senior course on "The Bible and Social Living." Compare Student's Text Book, Fourth Year. Issued quarterly. 15 cents a book or 60 cents a year.

For Teachers of Special Courses

THE ADULT WORKER'S MANUAL. (See above.)

SELECTED QUOTATIONS ON PEACE AND WAR. With complete lessons on International Peace. A study in Christian Fraternity. By Norman E. Richardson. $1.

Teacher-Training Courses

THE PRIMER OF TEACHER TRAINING. By Arlo A. Brown. 30 cents; by mail, 35 cents.

GUIDE TO TEACHERS OF THE PRIMER OF TEACHER TRAINING. By Arlo A. Brown. 10 cents.

TEACHER TRAINING LESSONS FOR THE SUNDAY SCHOOL. By J. L. Hurlbut. 50 cents; by mail, 55 cents.

FIRST STANDARD MANUAL OF TEACHER TRAINING. By Wade Crawford Barclay. 60 cents; by mail, 70 cents

Modern Sunday School Manuals

THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE. By Henry H. Meyer. 75 cents; by mail, 83 cents.

ELEMENTS OF RELIGIOUS PEDAGOGY. By F. L. Pattee. 75 cents; by mail, 82 cents.

THE GREAT TEACHERS OF JUDAISM AND CHRISTIANITY. By Charles F. Kent. 75 cents; by mail, 83 cents.

THE EVOLUTION OF THE SUNDAY SCHOOL. By Henry F. Cope. 75 cents; by mail, 83 cents.

ORGANIZING AND BUILDING UP THE SUNDAY SCHOOL. By Jesse L. Hurlbut. 65 cents; by mail, 72 cents.

ADULT CLASS STUDY. By Irving F. Wood. 75 cents; by mail, 83 cents.

THE TRAINING OF SUNDAY SCHOOL TEACHERS AND OFFICERS. By Franklin McElfresh. 75 cents; by mail, 83 cents.

GIRLHOOD AND CHARACTER. By Mary E. Moxcey. $1.50.

The Worker and Work Series

50 Cents per Volume

THE WORKER AND HIS BIBLE. A course of twenty studies on the Bible. By F. C. Eiselen and Wade Crawford Barclay.

THE WORKER AND HIS CHURCH. A course of fifteen studies in history and organization of the Methodist Episcopal Church. By S. L. Beiler.

THE ADULT WORKER AND HIS WORK. A course of twenty studies on the prin-

ciples and methods of organized Adult Bible Class work. By Wade Crawford Barclay.

THE SENIOR WORKER AND HIS WORK. A course of twenty studies on principles and methods of work in the Senior Department. By E. S. Lewis.

THE INTERMEDIATE WORKER AND HIS WORK. A course of twenty studies on principles and methods for Intermediate Department workers. By E. S. Lewis.

THE JUNIOR WORKER AND HIS WORK. A course of twenty studies on principles and methods for workers in the Junior Department. By E. A. Robinson.

THE ELEMENTARY WORKER AND HIS WORK. A course of twenty studies on principles and methods for workers in the Elementary Department. By Alice Jacobs and E. C. Lincoln.

THE SUPERINTENDENT AND HIS WORK. A course of twenty studies in general Sunday-school organization and management. By F. L. Brown.

(Annual Report—Editor of Sunday School Publications to Book Committee, April, 1917.)

The following tables to be found in the same report present the relative growth in enrollment in the Sunday School and the circulation of Sunday school publications.

Sunday School Enrollment, 1899-1915, *by Quadrenniums*

Year	Enrollment[34]	Increase	Per Cent Increase	Increase for 8 yrs.	Per Cent Inc. for 8 years.
1899	3,089,705	.....	.....	.....	.....
1903	3,246,409	156,704	5.0%	.....	.....
1907	3,512,116	265,707	8.0%	422,411	13.6%
1911	3,763,196	251,080	7.0%	.....	.....
1915	4,283,966	520,770	13.8%	771,950	21.9%

Circulation of Sunday School Publications, 1899-1915, *by Quadrenniums*

Year	Circulation[35]	Increase	Per Cent Increase	Increase for 8 yrs.	Per Cent Inc. for 8 years.
1899	3,162,883	.....	.....	.....	.....
1903	3,304,697	141,814	4.4%	.....	.....
1907	3,795,136	490,438	14.8%	632,253	19.9%
1911	4,169,945	374,809	9.8%	.....	.....
1915	4,667,307	497,362	11.9%	872,171	22.9%

[34]Does not include the Cradle Roll, statistics for which date back only to 1909.

[35]Does not include (1) pictures of any kind; *Leaf Cluster, Berean Picture Cards,* or pictures sold with the graded lessons; or (2) lesson helps issued in book form: the teacher-training and other text-books; or (3) Sunday school literature in foreign languages or printed in foreign fields The circulation of German Sunday school helps is approximately fifty thousand. No figures are available for literature in other foreign languages. The

1916 was an historic year, the one hundred and fiftieth anniversary of the beginning of American Methodism under the preaching of Philip Embury in New York and the one hundredth anniversary of the death of the first Methodist bishop, Francis Asbury, that great pioneer leader of the church in her religious education of childhood and in the recognition of the Sunday school movement. In the foregoing pages is Methodism's answer in part to the one hundred and fifty years of her opportunity in America.

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number of pictures sold in 1915 was more than five hundred thousand; the number of teacher-training and other text-books, about one hundred thousand.

[The lesson system devised by Vincent, 1866-1868 (see pp. 135-136), was called the Berean Series (see Acts 17:11), beginning with the publication of January, 1870. It included daily Bible readings, etc. The name Berean has been applied to subsequent Sunday school lesson publications denoting especially the method of treatment. It is now practically a trade name only.]

CHAPTER VII

SUMMARY OF THE SUNDAY SCHOOL MOVEMENT IN AMERICAN METHODISM

§ 1. The General View

For about one hundred and thirty years Methodism has had a program of religious education through the agency of the Sunday school. Its work has been steady, assured. The transplanting from English to American soil meant the delaying of its day of richest fruitage, but that day has come. An enrollment of 4,679,120 names in American Methodist Sunday Schools at the close of 1916 justifies the day of small things, and the early years of faith in the yet unseen.

Certain clearly marked periods denote the development of the Sunday school in American Methodism:

(1) The period of the transplanted institution.

(2) The organized advance of the Methodist Sunday School Union, 1827-1840.

(3) The reorganized Sunday School Union and the period of enlarged plans and methods, 1840-1908.

(4) The new vision and more systematized activities, 1908-1916.

Preceding each bold step forward there was a time of dissatisfaction, of lessened activities, of a vain searching for the seen but unattained, leading by its very struggle, restless and imperative, to the glad day of fruition. At such times the newly possessed tended to satisfy and found expression in the literature of the day. "True it is," said one Conference in 1854, "we are verging toward a perfect system of instruction, so far as books can enlighten the children's minds." [1]

[1] Annual Report for 1854, p. 29.

Some years were meager in the opportunity of service held by the Sunday School Union. In 1846 the Union appointed a committee to collect second-hand books to be given out again,[2] and May 5, 1845, the treasurer of the Board reorganized in 1840 reported on hand $265.67, the largest amount up to that time,[3] though October 27 registered $621.75 on hand. How small in comparison with 1916, when the offerings to the Sunday School Board were $162,993.53!

The church has had its world vision of service in its program of religious education. The Sunday school has been its advance agent in America, and has accompanied the missionary on every foreign service of the church. Since 1869, the first year of the Sunday School's recorded gift to missions, to the end of 1916, $17,397,639 has been her offering. The foreign program that the Board is enthusiastically prosecuting now is worthy of its world parish.

Methodism has been an alert student of the problems of religious education, as her records attest. From the beginning of her organization of Sunday school forces there have been gatherings of her people, printed page, and enthusiastic herald to urge to the mastery of the present and the seeking of better things.

In few things does Methodism claim to have blazed the trail —religious instruction in the early Sunday school, gratuitous teaching, adult instruction, the lesson leaf, institutes and Chautauquas—but it has been her privilege at times to "set the pace."

The records credit much of her successful service to her magnificent leadership: Wesley, Asbury, Bangs, Kidder, Wise, Vincent, Hurlbut, and not least, the lamented McFarland, among its galaxy of officials, and a mighty host of those responsible in lesser places of authority who have counted not the cost of a life's investment for the saving of childhood.

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[2]Minutes of February 23, 1846.
[3]Ibid., May 5, 1845.

§ 2. Elements Entering Into the Educational Program, Historically Considered

To rightly characterize the Sunday school movement one must consider those elements that enter into any educational program. They may be listed under (1) organization, (2) equipment, (3) method, including curriculum, (4) the teacher, and (5) the goal. A summary of the Methodist Sunday school activities may fittingly be considered under these headings.

Organization

From the establishing of Methodism in America, 1784, until 1824 Sunday schools were of local organization alone, urged by the leaders of the church, but not unified or centralized even by so much as reports to the conference of the church. From Methodism's early inception the training of the young was made obligatory upon each pastor, but the forming of Sunday schools as such was merely an admonition from headquarters. When the American Sunday School Union was organized in 1824 the Methodist Sunday schools, as a rule, joined themselves to that association. Some, however, withheld from this cooperative work on account of differences in method and theological beliefs. Hence, in 1827, under the leadership of the New York Methodist Sunday school work, a Methodist Sunday School Union was effected.

In 1840 it became necessary to reorganize the Union, largely because of an unfortunate merging that had taken place in 1833 of the Bible, Sunday School and Tract Societies. In 1836 the Bible Society was dissolved and the allegiance of the Methodist Church was given to the American Bible Society. The other two organizations continued under one board until the Sunday school society assumed an independent existence in 1840. From 1844 to 1852 the editor of Sunday school books was also the editor of tracts. At that time the Tract Society was reorganized. The 1840 organization of the Sunday School Union continued until January, 1907, when it was again a part of a merging plan, the official title of which was the Sunday School Department of

the Board of Education, Freedmen's Aid and Sunday Schools. This consolidation continued only a year, when the Sunday school work was organized under the caption, "The Board of Sunday Schools."

The secretaries number nine. Before 1844 the Sunday School Union had merely the usual corresponding and recording secretaries of any board. Three names stand out prominently; that of the widely honored Rev. Dr. Nathan Bangs, who was one of the leading spirits in the years succeeding the original organization in 1827; the others, Rev. George Coles, corresponding secretary, and Alfred S. Purdy, M.D., recording secretary, succeeding the organization of 1840. In 1844 the General Conference elected a corresponding secretary. To this office came Dr. D. P. Kidder, succeeded in 1855 by the Rev. Dr. Daniel Wise, who was in turn succeeded in 1868 by the Rev. Dr. (afterward Bishop) J. H. Vincent. After Vincent's twenty years of far-famed activities, the Rev Dr. J. L. Hurlbut served from 1888 to 1900. The following four years the Rev. Dr. (now Bishop) Thomas B. Neely served. From 1904 to 1908 the Rev. Dr. J. T. McFarland occupied the office. In 1908 the Rev. Dr. David G. Downey became the corresponding secretary and Dr. McFarland the editor of Sunday school publications. The Rev. Dr. Edgar Blake, Assistant Corresponding Secretary, took up the duties of the secretaryship upon the selection of Dr. Downey as Book Editor in 1912, and the Rev. Dr. Henry H. Meyer, Assistant Editor of Sunday School Publications, served as editor after the death of Dr. McFarland in 1913. At the next General Conference, 1916, Dr. Blake and Dr. Meyer were elected to the offices they had filled during the quardennium.

Sunday school agents or field workers were early a part of the organization, though the itinerant pastor was everywhere the Sunday school's best advance agent. In 1836 the bishops were authorized to appoint Sunday school agents when requested to do so by the Annual Conferences, which many did. In 1866 a general agent was appointed by the Board of Managers of the Sunday School Union to travel at large, holding institutes and

aiding in the work generally. Increasingly Sunday school agents were considered essential for efficiency. In 1901 "field workers" were sent out from the General Board, and have since been a constant part of the organization. Their work has been on the frontiers, among the Indians, Negroes, and foreign-speaking peoples in America, and in the various foreign mission lands.

The Sunday school movement has had special departments for its activities. In 1868 the General Conference created a Department of Sunday School Instruction. The Conference of 1908 separated the work into definite departments for the various groups in the Sunday school, according to age, with also Departments of Missions, Teacher Training, etc.

The organization of the Sunday school has included relationship to the benevolent and educational agencies of the church. Beginning with 1869 the contributions of the Sunday school to missions, both home and foreign, became a separate item in the report, and in 1912 ten per cent of all missionary contributions of the Sunday school was to be set apart for the foreign work of the Board of Sunday Schools. In 1872 the second Sunday in June was appointed to be observed as Children's Day and a collection ordered taken, wherever practicable, to aid in the Sunday School Fund of the Board of Education. In 1904 it was directed that a collection be taken in each Sunday school for the Sunday School Union. The local Methodist churches have never had a budget for Sunday school expenses, but every benevolent organization has looked to the Sunday school to aid in its support.

The relationship of the Sunday school movement to the church organically has been a question of importance from the beginning. In 1828 the General Conference appointed a Committee on Sunday Schools and Tracts. In 1832 it was made the duty of preachers in charge to report Sunday school statistics. In 1840 the presiding elder was directed to inquire at each Quarterly Conference whether the rules for the instruction of children had been faithfully observed, and it was made the duty of the preacher in charge to visit the Sunday school as often as practicable and preach on the subject at least once in six months. The

same year the Sunday school was placed under the supervision of the Quarterly Conference. In 1852 male superintendents who were members of the church were admitted into the Quarterly Conference, with the right to vote on Sunday school questions, full membership being granted to them in 1856. In 1864 the Quarterly Conference was invested with power to remove an unworthy or inefficient superintendent and was authorized to appoint a Sunday School Committee to aid the school in its activities. In 1876 a form of Sunday School Constitution was incorporated in the Discipline. In 1880 the word "male" was stricken out from before the word "superintendents," and the pastor in charge of the church was made chairman of the Sunday School Board *ex officio*. In 1904 the president of the Missionary Society of the Sunday school became a member of the Quarterly Conference.

The gathering of Sunday school statistics has been a matter of repeated agitation. Great deficiency in their gathering appears until 1846, though in 1832 the preacher in charge had been directed to report Sunday school statistics. The Union drew up a new form of report and submitted it to the Annual Conferences of 1846. From 1904 additional emphasis has been laid upon the careful gathering of statistics, that date recording the beginning of the listing of the Cradle Roll as a separate item, also the keeping of the contributions from the Sunday school to the Sunday School Union as distinct from the collection from the church in the reports. Since 1908 the accuracy of the reports has been greatly increased. Beginning with the 1909 Year Book of the Sunday school the statistical tables presented have been much more comprehensive.

Equipment

The equipment of the Sunday school is in most of its aspects a modern theme. However, reports dating back as far as 1825 show that special Sunday school buildings were erected.[4] When more attention was given to the apparatus of

[4] See pp. 56, 57.

the Sunday school, pedagogical considerations entered into the discussion of architectural plans.[5] A Sunday school library was an indispensable asset from 1824, when the General Conference directed the Book Concern "to provide and keep on hand a good assortment of books suitable for use of Sunday schools." But with 1844 began the special effort in regard to Sunday school publications. The more definite apparatus of the Sunday school became the subject of agitation under Vincent's secretaryship, Daniel Wise having efficiently led the church previously in its devotion to securing suitable books. In the improved methods, maps, charts, song books, Palestinian form maps, and even curio cabinets became indispensable. It was left for the day of Graded Lessons to make essential the equipment for expression work as over against the apparatus for impression work which had been the ideal up to this time. Sunday school architecture comes as almost a new subject in the twentieth century and is forcing a new type of church building.

Method, Including Curriculum

The method has been induced by the ideal that Sunday school workers have held. The learning to read and write gave place to memorization. This was supplemented and in part displaced by the effort to win the pupils to lives of definite Christian experience. Later, added to the memorizing of Scripture was the giving of theological explanations, with the stories of the sin, the conversions, and the death of children. An agitation begun in 1846 for a graded course of study resulted in 1853 in the presentation of a "progressive system." Orange Judd, as early as 1850, selected topical lessons, with date, topic, chapter and verse for each Sunday in the year. In 1862 the Judd Question Book was prepared, giving connecting history, analysis, etc. In 1855 Vincent organized his first "Palestine Class" and in 1862 distributed widely a circular, proposing "A New Department of Sunday School Instruction." In 1840 it had been directed that

[5] See pp. 149, 150.

Bible classes should be formed "for the instruction of larger children and youth," and in 1860 "adults" was inserted in the Discipline. With the admission of all ages and the wider scope of Sunday school effort the method of instruction became varied. From the days when Sunday school instruction had been secular alone there remained always some extra-biblical material, though the use of this was largely relegated to library reading. The agitation in the middle of the nineteenth century became very great for the Bible to be the only textbook for Sunday school teaching. The revival of extra-biblical material as legitimate for the Sunday school has marked the present twentieth-century development. As practically a new method there has come the place of handwork in the Sunday school, related, however, to that earlier reformation of methods led in the Methodist Church by Dr. Vincent.

The curriculum has been a matter of steady growth. The subject-matter was left for the child's choice during the era of memorization. Then there was the "Limited or Selected Lesson" scheme introduced about the end of the first quarter of the nineteenth century. From then to 1862 the curriculum was that of questions printed in question books on selected lessons. From the time of Judd's effort in 1862 until the adoption of the first year of Uniform Lessons in 1872, the Vincent system was largely in vogue among the various denominations. His selected courses of study were accompanied with analytical and illustrative helps for the teacher and lesson helps for the scholar. When the Uniform Lessons were adopted the first year's course comprised two quarters of the Eggleston outlines, one quarter from the Berean and one selected by the committee of which Vincent and Eggleston were members.[6] Supplemental Lessons were added during Vincent's secretaryship and became prominent as a part of Sunday school activity in the ten years preceding the adoption of the Graded Lessons in 1908. Sixteen years from

[6]Hamill, H. M., The Genesis of the International Sunday School Lesson, from The Development of the Sunday School, 1780-1905, p. 42.

the inauguration of Graded Lessons for Beginners in 1902 and ten years since the authorization of Graded Lessons for all departments, the old agitation for uniformity is crystallizing into a cycle of Departmental Uniform Lessons, to which Methodism is committed, in addition to its willing and enthusiastic adoption of the Graded Lesson System.

The Teacher

In the earliest legislation relative to the instruction of children the Methodist Discipline repeated the well-known phrase, "'I have no gift for this.' Gift or no gift, you are to do it. Do it as you can till you can do it as you would. Pray earnestly for the gift, and use the means for it."[7] This became the injunction in American Methodism. From 1827 the Christian Advocate and Journal, the official organ of the newly formed Methodist Sunday School Union, agitated teacher training. In 1829 they began a series of studies entitled "Lessons for a Bible Class on the Book of Genesis." In 1832 the General Conference ordered the publication of a book on Sunday school teaching. In 1847 Dr. Kidder, in his annual report, suggested the formation of "Sunday School Teachers' Institutes." The first Sunday school institute of the modern plan was held in Freeport, Illinois, April 17, 1861, conducted by Vincent. The record of institutes and their outgrowth in the Chautauqua movement under Vincent's direction in 1872 are well-known facts of history. Teacher training received renewed impulse the years following the adoption of new methods and the new curriculum at about the middle of the century, and again after the adopting of the new curriculum of Graded Lessons, with the new ideals of religious pedagogy and the method of expression work.

Since 1840, with the exception of 1841, until the present time there have been yearly anniversaries where several days have been given to the discussion of the problems of the Sunday

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[7] See pp. 14, 44, 45.

school. These programs show an up-to-date appreciation of the Sunday school work and difficulties. At the time of the Annual Conferences, whenever possible, the Conference Sunday School Board is instructed to hold an institute for pastors and Sunday school workers. The Board is directed to hold a pastor's institute annually in each district, whenever practicable. To this Sunday school workers in general are invited.

The Goal

The goal in the century and more of the Sunday school activities of the Methodist Church has been practically only one —the religious life of the child. Religious instruction was bequeathed to American Methodism by the English Wesleyan Church. With all the changed ideals as to methods in the middle of the nineteenth century the same purpose actuated all effort. The reports of the Sunday School Union hastened to show how the number of conversions of the children had been increased since the adoption of the new methods. In the statistics from 1846 the number of conversions was reported yearly as a separate statistical item. At the beginning of the new age the emphasis was placed for a time upon the enlarged life of the scholars, to come back again soon to the evangelical effort. In the report of the corresponding secretary for 1915 Dr. Blake says:

> The spiritual results have been even more marked than the numerical growth. The scholars converted within the past eight years exceed the increase in the total membership by nearly 200,000. This means that since 1908 our Sunday schools have reported the conversion of more than 1,400,000 scholars. Methodism has witnessed many remarkable evangelistic achievements, but never one of such immense magnitude as this one. It is the greatest in our history. There has never been anything to equal it since the days of Wesley. The fact stands out with striking force that the Sunday school is the church's greatest evangelistic field and factor.

Dr. Blake in his far-visioned report for 1916 to the members of

the Board of Sunday Schools of the Methodist Episcopal Church closed with these words:

Week-day instruction is rapidly looming above the horizon as a part of our larger program. Social and recreational ministries are being undertaken, and the Sunday school is now being linked to the world enterprises of the church in a larger and more vital way than ever before.

The Sunday school has ceased to be a minor phase of our religious activities. It is the great educational, evangelistic, and social agency of the church. Indeed, it is the church in action.

The educational consciousness of the church has crystallized into an educational conscience which may be considered also a goal. Dr. Downey, then secretary of the Methodist Board of Sunday Schools, voiced the attitude of the church when he said before the Religious Education Association in Chicago, 1909, that the principle in Sunday school work is "progressive conservatism" and the aim "Be true to truth."

Early in 1909 Dr. McFarland reported to the Sunday School Board with these closing words:[8]

It is inspiring and yet humbling to be permitted to stand at the beginning of a new era and have something to do with the organization of forces that are to influence deeply the life of the church and society in the future. This is our present privilege and high honor. Our hands are just touching the keys of a new and mighty instrument of spiritual power, the lines of which will shortly run out into all the earth. Not pride and boasting but bowed hearts and appealing prayer are fitting as the new vision begins to open to our eyes.

The principle upon which the Sunday school editorial work was done was voiced in the words of this same editor:[9]

The regnant thought with me in connection with all Sunday school work has been genuineness. Whatever we do, I have felt, we must do honestly and sincerely, out of profound regard for reality and truth. There must be no sham or hypocrisy.

[8]Statement to the Board of Sunday Schools, January, 1909.

[9]Year Book of the Board of Sunday Schools and the Department of Sunday School Publications, of the Methodist Episcopal Church, 1908.

Whatever we do must at least have the merit of being honest. We must face truth without fear; we must hate a lie in any form; our work, if not finished, must at least be sound; we must take no delight in vain show and pretension.

When Dr. McFarland with his far-sightedness became sponsor for the graded system during the period of uncertainty relative to the wisdom of such a departure, he committed Methodism to a new pedagogical program and to a progressive theology. At the General Conference of 1912 he scored a final victory that put Methodism among the leaders in the Sunday school's religious education program. His untimely death in 1913 would have been a calamity indeed had his competent assistant,[10] Dr. Henry H. Meyer, not been capable of real leadership in the vital matters to which the Editorial Department of the Sunday school had committed the church.

The goal of Methodism has been translated into a concrete standard, including aim, means, product (see p. 185), a standard not unworthy of Methodism's great past nor of her future possibilities.

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[10]Dr. Meyer had served as an assistant since Dr. Neely's second year (1902) as corresponding secretary and editor of Sunday School Publications. When Dr. McFarland became editor of publications, in harmony with the legislation of 1908, Dr. Meyer became the editorial assistant and upon Dr. McFarland's death in 1913 was appointed by the Board as editor of Sunday School Publications, to which position he was elected by the General Conference of 1916.

APPENDICES

I. APPENDIX—STATISTICS

1. Table Showing the Annual Growth of the Sunday Schools of the Methodist Episcopal Church from 1845 to the Close of 1916.[1]

Year	Schools	Officers and Teachers	Scholars	Offerings for The Board of Sunday Schools	Conversions from the Sunday School
1845	5,005	47,252	268,775	$ 685.22	.....
1846	6,111	61,090	320,630	2,336.88	2,603
1847	6,568	65,146	339,820[2]	3,787.66	4,188
1848	6,758	70,264	357,032	3,410.57	8,240
1849	7,334	73,874	392,233	4,058.74	9,014
1850	8,021	84,840	429,589	5,008.60	11,398
1851	8,706	93,561	473,311	6,568.80	14,567
1852	9,074	98,031	504,679	7,258.09	13,243
1853	9,438	102,732	525,008	9,584.17	16,916
1854	9,908	107,649	553,065	10,170.28	17,494
1855	10,469	113,159	579,126	11,381.54	17,443
1856	10,600	114,319	604,113	12,316.37	16,775
1857	11,229	120,421	639,120	11,268.88	14,669
1858	11,834	131,344	695,302	11,299.57	32,315
1859	12,809	140,527	747,148	12,796.74	20,500
1860	13,447	148,632	807,988	12,007.32	19,517
1861	13,600	149,705	826,239	11,214.64	17,498
1862	13,307	147,816	816,933	9,595.89	12,828
1863	13,088	148,582	841,706	12,978.48	20,233
1864	13,213	149,577	861,484	17,839.47	18,892
1865	13,365	153,039	914,587	17,738.37	25,122
1866	13,846	162,000	980,786	19,620.08	44,144
1867	15,292	171,695	1,083,525	23,203.82	31,270
1868	16,034	191,369	1,165,914	21,286.02	41,708
1869	16,193	182,859	1,170,219	20,670.82	41,090
1870	16,440	181,230	1,197,674	22,406.83	48,276

[1] Figures taken from the Year Book, 1916.

[2] Annual Report gives the enrollment as 340,230 (see p. 27).

Year	Schools	Officers and Teachers	Scholars	Offerings for The Board of Sunday Schools	Conversions from the Sunday School
1871	17,244	192,197	1,250,493	$23,417.57	50,163
1872	17,132	190,060	1,259,464	22,992.88	57,545
1873	17,936	195,484	1,324,187	21,473.20	60,458
1874	18,475	201,534	1,380,978	19,274.60	87,700
1875	19,106	206,613	1,398,731	16,837.59	75,162
1876	19,473	210,020	1,446,027	15,742.48	102,024
1877	19,689	211,402	1,503,137	12,999.83	98,110
1878	19,904	212,442	1,511,389	32,968.27	77,644
1879	20,340	226,367	1,538,311	12,085.73	75,130
1880	20,835	221,545	1,595,900	17,693.19	75,363
1881	20,643	223,912	1,588,147	16,662.41	66,286
1882	21,152	226,702	1,638,895	16,564.37	75,821
1883	21,453	229,565	1,796,034	16,563.67	80,333
1884	22,176	237,472	1,760,436	16,969.19	86,082
1885	22,490	246,054	1,818,032	18,098.08	96,868
1886	23,104	257,849	1,897,368	18,563.08	110,996
1887	24,225	268,391	2,006,328	20,084.28	116,278
1888	25,096	278,017	2,086,348	20,453.90	105,096
1889	25,828	286,768	2,188,077	22,524.05	119,654
1890	26,919	296,785	2,313,644	25,581.52	103,841
1891	27,493	303,581	2,326,866	49,966.99	128,135
1892	28,223	310,162	2,369,782	25,241.81	116,966
1893	28,856	328,343	2,409,874	24,476.58	119,741
1894	29,862	348,685	2,510,539	22,542.78	154,082
1895	30,259	352,627	2,585,178	23,888.72	132,607
1896	30,917	357,329	2,608,514	21,265.16	126,424
1897[3]	31,175	349,083	2,644,315	20,961.05	127,286
1898	31,686	350,388	2,679,246	25,205.85	124,910
1899	31,830	346,364	2,659,205	23,381.47	107,378
1900	32,034	346,874	2,688,077	21,727.73	123,735
1901	31,695	347,596	2,697,113	25,406.31	127,540
1902	32,390	351,402	2,758,429	26,340.18	130,855
1903	32,511	349,895	2,774,747	26,865.38	127,386
1904	32,791	349,618	2,814,300	28,012.96	132,584
1905	33,184	354,402	2,872,974	29,918.68	150,623
1906	33,724	361,439	2,934,327	30,984.30	164,118
1907	34,176	358,729	2,987,677	37,127.96	144,252

[3] First year of reporting Home Department (that year 70,922), but its membership was not added to the enrollment of "scholars" until 1909.

Year	Schools	Officers and Teachers	Scholars	Offerings for The Board of Sunday Schools	Conversions from the Sunday School
1908	34,663	362,404	3,071,087	$49,823.79	155,339
1909	34,783	366,712	3,482,946[4]	63,224.06	169,139
1910[5]	34,945	368,981	3,545,961	82,969.97	146,115
1911	35,528	372,594	3,629,758	97,480.86	155,107
1912	35,609	380,680	3,725,455	97,767.35	163,657
1913	35,799	384,044	3,843,654	134,679.90	177,923
1914	35,790	393,322	3,991,955	147,148.65	206,900
1915	36,028	403,787	4,598,691[6]	161,850.05	236,525
1916	36,176	411,839	4,679,120	162,993.53	204,717

2. Table of Sunday School Gifts to Missions, 1869-1916

1869	$117,661	1893	$401,266
1870	152,718	1894	393,793
1871	162,334	1895	379,916
1872	180,154	1896	382,004
1873	192,287	1897	373,713
1874	187,687	1898	382,520
1875	176,959	1899	381,337
1876	163,066	1900	405,175
1877	153,114	1901	411,334
1878	150,924	1902	432,531
1879	147,703	1903	470,295
1880	161,521	1904	484,332
1881	180,839	1905	510,773
1882	209,059	1906	537,911
1883	225,932	1907	524,852
1884	240,841	1908	476,333
1885	243,816	1909	523,200
1886	278,333	1910	578,066
1887	324,666	1911	591,865
1888	351,871	1912	594,577
1889	375,767	1913	631,086
1890	385,061	1914	654,381
1891	392,283	1915	646,988
1892	398,576	1916	676,220

[4] Cradle Roll and Home Department statistics were included beginning with 1909.

[5] The statistics for 1910 and 1911 seem to be inaccurate. In the annual reports the enrollment of scholars for 1910 was 3,563,665 and for 1911, 3,631,517.

[6] These figures for 1915 and 1916 include officers and teachers, but in the Year Book for 1915 the designation is still "scholars," while in the 1916 Year Book the designation of the entire column is changed from "scholars" to "total enrollment" without any change in figures.

3. Denominations Affiliated with the Sunday School Council, with Sunday School Enrollment and Number of Communicants as Shown in the Latest Reports[7]

	Communicants, 1916	Total Sunday School Enrollment, 1916
Baptist, Ontario and Quebec	60,000	67,919
Baptist, National Convention	2,500,000	1,350,785
Baptist, Northern Convention	1,566,356	1,230,183
Baptist, Southern Convention	2,685,552	1,760,802
Baptist, Seventh Day	8,376	7,713
Brethren, Church of the	93,048	126,755
Christian	[8]109,478	[8]100,000
Church of England, Canada	200,000	137,000
Congregational	780,414	766,103
Disciples	1,200,904	1,009,850
Evangelical Association	154,105	261,371
Evangelical (German Synod)	285,000	148,073
Evangelical, United	[8]86,916	[8]147,428
Friends	100,000	70,000
Lutheran (General Synod)	360,749	343,780
Methodist, Canada	378,802	461,927
Methodist Episcopal	4,033,123	4,679,120
Methodist Episcopal, South	2,111,118	1,924,698
Methodist, Free	37,212	74,897
Methodist Protestant	195,000	172,000
Presbyterian, Canada	333,457	340,413
Presbyterian, United	156,954	181,885
Presbyterian, United States	348,223	328,252
Presbyterian, U. S. A.	1,560,000	1,427,208
Protestant Episcopal	1,086,089	550,119
Reformed in America	130,943	131,890
Reformed in the United States	326,112	346,657
United Brethren	348,585	454,275
Total	21,236,516	18,601,103

II. APPENDIX—CONSTITUTION OF BOARD OF SUNDAY SCHOOLS

CHAPTER IX

BOARD OF SUNDAY SCHOOLS

I. Incorporation

¶ 472, § 1. For the moral and religious instruction of our children, and for the promotion of Bible knowledge among all our people, there shall be a

[7] Minutes Sunday School Council of Evangelical Denominations, January 16–18, 1917, p. 2.
[8] Last year's figures.

Board of Sunday Schools, duly incorporated according to the laws of the State of Illinois, and having its headquarters in the city of Chicago. The said Board shall have general oversight of all the Sunday School interests of the Methodist Episcopal Church, and shall be subject to such rules and regulations as the General Conference from time to time may prescribe.

§ 2. The Board of Sunday Schools shall be composed of the Corresponding Secretary of said Board and the Editor of Sunday School Publications, who shall be *ex officio* members thereof; three effective Bishops, one member from each General Conference District, who shall reside therein, and a sufficient number of members at large to make up the number of twenty-nine as the entire membership of said Board. There shall be both lay and clerical members, such as are expert in Sunday School work. All the members of said Board except the two *ex officio* members shall be elected by the General Conference upon nomination of the Board of Bishops.

§ 3. It shall be the duty of said Board to found Sunday Schools in needy neighborhoods; to contribute to the support of Sunday Schools requiring assistance; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and improve methods; to determine the Sunday School curriculum, including the courses for teacher training; and, in general, to give impulse and direction to the study of the Bible in the Church. It shall also be the duty of said Board, after consultation with the Editor of Sunday School Publications, to recommend to the Book Committee the kind and character of literature, requisites, supplies, etc. needed for use in our Sunday Schools; and the Publishing Agents shall provide and publish such literature, requisites, and supplies as, in the judgment of the Book Committee, the best interests of the Church may demand. It shall also be the duty of said Board to promote such organizations of men as the organized Bible classes, Brotherhoods, and kindred organizations.

§ 4. It shall be the duty of the Board of Sunday Schools to revise annually its list of members. In case any member representing a General Conference District remove therefrom, it shall declare his office vacant, and in case any member be inattentive to the duties of his office, or guilty of improper conduct, it may remove him by a majority vote of all of the members of said Board. All vacancies in said Board may be filled by a majority vote of the remaining members thereof.

§ 5. The executive officers of the Board shall be the Corresponding Secretary and the Editor of Sunday School Publications, whose duties shall be as hereinafter defined.

§ 6. The German Editor of Sunday School Publications in Cincinnati shall be the German Assistant Secretary of the Board of Sunday Schools, without additional salary. He shall also be an advisory member of the Board.

II. Corresponding Secretary

¶ 473, § 1. The General Conference shall elect quadrennially a Corresponding Secretary of the Board of Sunday Schools. Under the provisions

of the Discipline and the authority, direction, and control of said Board, he shall conduct its correspondence and business, except in so far as they relate to the duties of the Editor of Sunday School Publications. It shall be his duty to recommend to the Book Committee the preparation and publication of such Sunday School requisites and supplies as in his judgment may be necessary. His salary shall be fixed by the Board of Sunday Schools and paid out of the funds thereof. He shall be *ex officio* a member of the Board.

§ 2. The Corresponding Secretary of the Board of Sunday Schools may be suspended by said Board for any cause it may deem sufficient. In case of such suspension said Board shall fix a time, at as early a date as practicable, for the investigation of his conduct, and shall send due notice thereof to the Board of Bishops, who shall select one of their number to be present and preside at said investigation. After such investigation, said Corresponding Secretary may be removed by a majority vote of the entire Board of Sunday Schools.

§ 3. Any vacancy in this office caused by death, resignation, or otherwise, shall be filled by the Board until the Bishops, or a majority of them, shall fill the vacancy.

III. Editor of Sunday School Publications

¶ 474, § 1. The General Conference shall elect quadrennially an Editor of Sunday School Publications.

§ 2. He shall prepare and edit all books and literature included in the Sunday School Curriculum, and all other required Sunday School publications.

§ 3. He shall be *ex officio* a member of the Board of Sunday Schools, but his salary shall be fixed by the Book Committee and paid by the Publishing Agents. He shall be amenable to the Book Committee as provided in the Discipline.

IV. Other Officers

¶ 475, § 1. The Board shall elect from among its members a President, two Vice-Presidents, a Recording Secretary, and a Treasurer. It may, at its discretion, elect an Assistant Corresponding Secretary and such other Assistants as it may deem necessary for the proper and efficient conduct of the work of the Board.

§ 2. All these officers shall be amenable to the Board for the faithful performance of their duties and may be discontinued or removed by a majority vote of the Board. Their compensation shall be fixed by the Board and paid out of its funds.

V. Conference Board of Sunday Schools

¶ 476, § 1. It shall be the duty of each Annual Conference to organize a Conference Board of Sunday Schools. Said Board shall consist of the

Superintendent of each District *ex officio* and an equal number of Laymen and Ministers from each District. The Conference Board shall be auxiliary to the General Board of Sunday Schools of the Methodist Episcopal Church and shall have oversight of the Sunday School interests of the Conference, and shall cooperate with the General Board in promoting the Sunday School work of the Conference and of the denomination at large.

§ 2. Among the duties of the Conference Board shall be the holding of Sunday School Institutes and other meetings of Sunday School workers, the presentation of Standard requirements for Methodist Episcopal Sunday Schools, the recommendation of the lesson helps authorized by the General Conference, the distribution of literature issued by the Board of Sunday Schools and the Methodist Book Concern, the stimulation of effective Sunday School organization, instruction and equipment, the promotion of Sunday School growth and extension, the encouragement of wise plans for Evangelistic efforts in the Sunday Schools and the promotion of the financial interests of the General Board of Sunday Schools. This Board shall take the place of the Annual Conference Committee on Sunday Schools and make an annual report of Sunday School conditions and progress to the Conference and to the Corresponding Secretary of the Board of Sunday Schools.

VI. Local Sunday School Board

¶ 477, § 1. Every Sunday School of the Methodist Episcopal Church shall be under the supervision of a Local Sunday School Board, and shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church.

§ 2. The Local Sunday School Board shall consist of the Pastor, who shall be *ex officio* Chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, who shall be *ex officio* Vice-Chairman, and all other officers and teachers of the Sunday School elected or confirmed by the Local Board. In case of the withdrawal of Officers and Teachers from the school, they shall cease to be members of the Board.

§ 3. It shall be the duty of the Local Sunday School Board, wherever practicable, to organize the Sunday Schools into Temperance Societies, under such rules and regulations as the Local Board may prescribe. The duty of such Societies shall be to see that temperance instruction is imparted in the Sunday School, and to secure, so far as possible, the pledging of its members to total abstinence.

§ 4. It shall be the duty of the local Sunday School Board to promote the standard requirements for Methodist Episcopal Sunday Schools as determined by the General Board of Sunday Schools, and especially shall it be the duty of the Local Sunday School Board to provide a class or classes for the training of officers and teachers in the principles and methods of religious education and Sunday School work.

§ 5. It shall be the duty of the Superintendent, together with the Local Sunday School Board, to observe Sunday School Rally Day in each School

under his charge as provided in ¶ 480, § 6, and to take a collection in said School at least once a year for the Board of Sunday Schools.

VII. Sunday School Officers and Teachers

¶ 478, § 1. The Superintendent shall be elected annually by ballot by the Local Sunday School Board, subject to confirmation by the Quarterly Conference at its first session after such election, and in case of a vacancy the Pastor shall superintend or secure the superintending of the School until such time as a Superintendent elected by the Local Sunday School Board shall be confirmed by the Quarterly Conference.

§ 2. The other Officers of the School shall be elected annually by ballot by the Local Sunday School Board.

§ 3. The Teachers of the School shall be nominated by the Superintendent, with the concurrence of the Pastor, and shall be elected annually by the Local Sunday School Board.

§ 4. The place of any Officer or Teacher habitually neglectful, inefficient, or guilty of improper conduct, or of teaching contrary to the accepted doctrines of our Church, may be declared vacant by a vote of two-thirds of the Local Sunday School Board present at any regular or special meeting. When a Teacher ceases to teach, without the consent of the Superintendent, his membership in the Local Sunday School Board shall thereby be discontinued.

§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference:

1. Name of Sunday School.
2. Number of officers and teachers.
3. Scholars—not including Home Department and Cradle Roll.
4. Members in Home Department.
5. Children on Cradle Roll.
6. Total enrollment in all departments, including Cradle Roll, Home Department, Scholars, Officers and Teachers.
7. Average attendance.
8. Members of school who are Church Members, or Preparatory Members, (a) Teachers and Officers; (b) Home Department; (c) other scholars not including Cradle Roll.
9. Professed conversions of Members of the Sunday School.
10. Accessions to the Church from the Sunday School.
11. Current expenses.
12. Given for Missions.
13. Given for Board of Sunday Schools.
14. Other benevolent collections.
15. To what extent are the schools graded?
16. Are the Sunday Schools furnished with the publications authorized by our Church? Graded or uniform lessons?
17. Have the Sunday Schools Missionary Superintendents and Committees?

18. Are they organized into Temperance Societies?

19. Miscellaneous.

NOTE.—He shall also, at the Fourth Quarterly Conference, render an annual report on the above items.

VIII. District Superintendents

¶ 479, § 1. It shall be the duty of the District Superintendent to aid in all possible ways in developing the efficiency of the Sunday Schools of his district. He shall be especially required to promote graded organization, graded instruction, teacher training, and Evangelism; he shall also urge in all Schools the use of the literature authorized by the General Conference published by The Methodist Book Concern. He shall provide an annual institute for the instruction and training of the Sunday School workers of his District in the most effective methods of Sunday School work.

§ 2. It shall be the duty of the District Superintendent to bring the subject of Sunday Schools before the fourth Quarterly Conference; and said Quarterly Conference shall appoint a Committee of members of our Church of not less than three nor more than nine for each Sunday School in the Charge, to be called the Committee on Sunday Schools, whose duty shall be as hereinafter described.

IX. Pastors

¶ 480, § 1. It shall be the duty of the Pastor, aided by the Superintendent and the Committee on Sunday Schools, to decide as to what books and other publications shall be used in the Sunday Schools.

§ 2. It shall be the special duty of the Pastor, with the aid of the other Preachers and the Committee on Sunday Schools, to form Sunday Schools in all our Congregations where ten persons can be collected for that purpose, which Schools shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church; to engage the cooperation of as many of our members as he can; to visit the Schools as often as practicable; to preach on the subject of Sunday Schools and the religious instruction of children in each Congregation at least once in six months; to form classes, wherever practicable, for the instruction of the larger children, youth, and adults in the Word of God; and where he cannot superintend them personally, to see that suitable Teachers are provided for that purpose.

§ 3. It shall be the duty of the Pastor faithfully to enforce upon parents and Sunday School Teachers the great importance of instructing children in the doctrines and duties of our holy religion; to see that our catechisms be used as extensively as possible in our Sunday Schools and families; and to preach to the children and catechize them publicly in the Sunday Schools and at public meetings appointed for that purpose.

§ 4. It shall be the duty of the Pastor in his Pastoral visits to pay special attention to the children; to speak to them personally and kindly accord-

ing to their capacity on the subject of experimental and practical godliness; to pray earnestly for them; and diligently to instruct and exhort all parents to dedicate their children to the Lord in Baptism as early as convenient.

§ 5. Each Pastor shall lay before the Quarterly Conference, to be entered on its Journal, the number and state of the Sunday Schools in his Pastoral Charge, and the extent to which he has preached to the children and catechized them, and shall make the required report on Sunday Schools to his Annual Conference.

§ 6. It shall be the duty of every Pastor to cause each Church under his Charge to observe the first Sunday in October, or such other Sunday as may be more convenient, as Sunday School Rally Day, and upon said day as part of the service he shall take a collection to be devoted to the maintenance and advancement of Sunday School work throughout the bounds of the Church. The Pastor shall forward the said collection directly to the Corresponding Secretary of the Board of Sunday Schools.

§ 7. The monthly Missionary offering taken in the Sunday School, as provided in ¶ 428, § 5, shall be divided as follows: to the Board of Foreign Missions, forty-five per cent; to the Board of Home Missions and Church Extension, forty-five per cent; and to the Board of Sunday Schools, ten per cent.

X. Quarterly Conference Sunday School Committee

¶ 481, § 1. It shall be the duty of the Sunday School Committee appointed by the Quarterly Conference to be in regular attendance at the Sunday School session, and to assist the Pastor and the local Sunday School Board; to secure needed supplies and requisites for the Sunday School; and to cooperate in providing facilities for the week-day recreational life of the young people.

§ 2. It shall further secure adequate time for the Sunday School session; provide for a Sunday School anniversary in the Church service every year; promote an annual house-to-house visitation to increase Sunday School membership, Bible study and family worship in the home, and also aim to secure every member of the Church as a member of some department of the Sunday School.

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